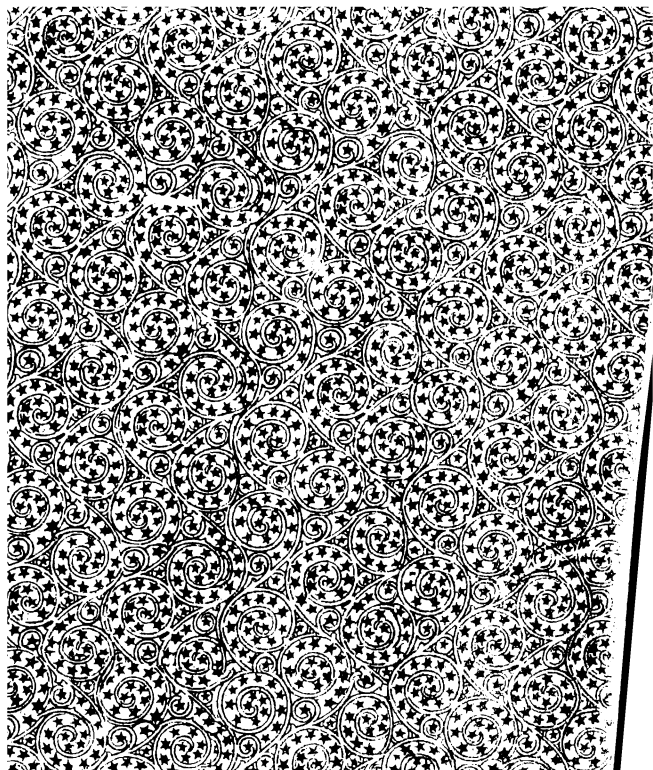




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PRIMITIVE CHRISTIANITY

VOLUME II.

—CONTAINING—

THE RELIGION OF JESUS CHRIST

And what it would achieve for mankind.

The destruction of Christianity at Rome.

The Apostolic Circle described.

The MISSION OF JESUS from Baptism to Crucifixion.

Life and Mission of ST. PETER (with portrait) and Petrine forgeries.

Life and Labors of ST. PAUL.

St. Paul's writings—The expurgated epistles.

The pretended Epistle to the Hebrews and the insane Revelation.

The PAGAN ORIGIN and Pagan doctrines of the church which falsely assumed the name of Christianity.

A revelation from MOSES, and voices from the spirit world.

By PROF. JOS. RODES BUCHANAN, M. D.,

Author of System of Anthropology, Manual of Psychometry, The New Education, Therapeutic Sarcognomy (the completion of Physiology) The Journal of Man, 8 vols., and other writings upon Reform.

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By MRS. E. S. BUCHANAN.

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1898.

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III.

PREFACE.

"For there is nothing covered that shall not be revealed, neither hid that shall not be known."—Luke XII, 2.

These memorable words of Jesus which are now sustained by science are being verified by the revelations of this volume.

In issuing the second volume of Primitive Christianity I have done all that was possible while I am losing my hold on this life, and must deeply regret the incompleteness of the work; but know that it will initiate the beginning of rational religion and intelligent revolt against the despotism and degradation of ancient superstition which has held the world bound in ignorance, slavery, war, poverty and crime, ever since the immeasurable ages before the dawn of history, and still firmly resists advancing civilization though the sword is falling from its withered hand.

It was well said by England's best modern philosopher John Stuart Mill in his treatise on Political Economy, that "It often happens that the belief of one age of mankind—belief from which no one was, nor without an extraordinary effort of genius and courage could at that time be free, becomes to a subsequent age so palpable an absurdity that the only difficulty then is to imagine how such a thing could have happened with the doctrine."

Coming centuries will realize this in reference to the church, and Mr. Mill himself will be an illustration, as he had not studied the religious history of the church and had not the "genius and courage" to discard its wild absurdities, but supposed the Roman church to be a laudable offspring of Christianity, because the world so recognized it.

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The full restoration and illustration of the ancient Christianity which received its death blow in the first century would require a volume of a thousand pages. The entire New Testament which has been revised by the Apostles ought to appear, but we have been able to issue only the gospel of St. John and the Epistles of St. Paul. The gospels of Matthew, Mark and Luke, the Acts of the Apostles, the minor epistles of James, Jude, John and Peter remain for publication and I have been compelled to omit the interesting and important career of St. Thomas in India, of St. Luke and St. Mark and the sketch of Mary, the mother.

The condensed history of the mission of Jesus has been substituted for the true gospels and a large amount of matter which should have appeared with this volume has been omitted.

The historic matter of this volume can all be established by reference to such authors as Waite, Doane, White and Draper, and the reports from spiritual sources may claim implicit confidence as hundreds of such reports are continually appearing from very modern spirits, through respectable mediums and have never been discredited.

Having been the very first pioneer in 1841 in spiritual communications, having discovered and amply demonstrated psychometric communication since 1842, I may claim the highest rank of credibility for my investigations. As the discoverer and exponent of Psychometry I have shown the practicability of the psychometric exploration of history and true portraiture of historical personages. These descriptions by the unequalled psychometer, Mrs. Buchanan made her opinions of scientific value, and since her departure she has certainly not lost her genius. She has been my constant companion and counsellor since her decease, and able to speak to me of men and affairs in this life as when she was with me, and to

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remove all doubt of her presence, by communications on a slate in her well known hand writing and by her materialized presence.

The result of her celestial explorations is the same as if I had sent to the higher world an enlightened and vigilant messenger to whom its character and scenes were not unknown, who was more competent to describe than I would have been could I have gone.

Suddenly transfered by death, witnessing her own obsequies and seen by spectators, she told me of her reception in the higher world and of her meeting Apostles who were not unknown to her in earth life. She was not deceived in such matters in her earth life and the perceptions of the higher life are more far-reaching. I was as sure of the presence of her spirit friends as if I had seen them myself and considered their interesting statements as reliable as if they had spoken directly to myself.

Their wide range of information on matters of which I know nothing proved my communication with high intelligences and the memory they displayed of events, persons and language over eighteen centuries ago, especially by St. Paul and St. James is a wonderful display of the powers of the soul.

I am not destitute of psychic sensitiveness and have sometimes felt their presence. A great number of spirits have been with me in this work and they have frequently been seen by my friends. Almost every day or night they have indicated their presence by audible sounds and frequently surprised me by a rap of approbation when I was writing or even thinking something they especially approved.

The great object of this work is to urge upon mankind and especially reformers seeking to establish justice, the ethical principles of heavenly life and brotherhood introduced by Jesus—the only true solution of national problems, the establishment of

which, in a universal brotherhood, would be the consummation of the highest civilization and the triumph of mankind over all calamities.

This elevation of the human soul was associated by Jesus with the love of God, but to the modern mind the word God represents the unknown infinity which man cannot grasp with his understanding. To Jesus it represented the manifestation of divine power which he felt in his own soul—a power which appears in heaven, beyond which human intelligence cannot go—in which man finds his highest ideal of love and wisdom with their associate bliss, in devotion to which we attain the summit of earthly virtue and enjoy the co-operation of heaven.

I have shown in the *Manual of Psychometry* how we may aspire to that high communion with the angel world which may become our inspiring instructor in the life of heaven.

To those who think that moral philosophy alone is sufficient without religion, I would say that moral philosophy without religion is but a system of speculative doctrine with no power to reform character, which seldom ever reaches the highest virtues, and which as commonly current, is content when it excludes vices or crimes, maintaining common honesty and abstaining from wrong doing. It is only speculation instead of virtue, and does not demand the nobler virtues, philanthropy, heroism in duty, unvarying kindness, love for all, and self-sacrifice for human welfare, for it has no motives beyond those of earth life and no such standard of virtue as belongs to the higher world. Confined to the earth plane it is not only limited but blind and false, as it excludes from view all that is noble, glorious and permanent in the destiny of man, and excludes his noblest intellectual faculties which reveal his destiny in future ages. It has never lifted man to the lofty principles introduced by Jesus, and in its best example

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Socrates, it did not elevate his disciples and had none of the heroic uplifting power of true Christianity which led its disciples into God-like lives in which man becomes an inspiration to his companions and a hero in defence of justice and truth.

It was not morality but religion which led me into a solitary intellectual career with the entire world against me, renouncing success, wealth and honor, to relieve the world from its ancient slavery.

Habit is the supreme power of human life for nations and hereditary slaves do not aspire to freedom. Despotism becomes a part of their life. Woman in her many thousand years of subjection has learned to submit to her fate. All nations hug their national delusions, and the Pagan delusions of ten thousand years have moulded the human brain*. All forms of slavery benumb and paralyze the power of resistance and it is only they who have achieved mental freedom for themselves who can rouse a stagnant world—only they who have in their own souls the spirit of brotherhood that can restore its long lost religion.

All nations acknowledge that this religion of peace has been dead for eighteen centuries* * for their wealth is devoted to protecting themselves against the brigandage of all other nations. Yet would they listen to the divine laws from heaven this would be

* The morbid condition of the modern brain controlled by the church, was illustrated in the experience of the poet Tennyson, who had a Calvinistic aunt who could weep over the goodness of God in loving her, though he had damned most of her friends. She said to Tennyson, "Alfred, Alfred, when I look at you, I think of the words of Holy Scripture, 'Depart from me, ye cursed into everlasting fire.'"

* * From the death of eighteen centuries the 19th century and the American republic have made its resurrection possible. And it comes now as a new religion to a world which knows only superstition. At the world's Parliament of Religions in Chicago (Sept. '93) a prophetic voice came from Damascus near Palestine, (in which Christianity expired on the Jordan) coming from Father Jobara, Archimandrite of the Apostolic and orthodox church in Syria, saying, "As Columbus discovered America, so must Americans find a true religion for the whole world and show the people of all nations a new religion in which all hearts may find rest."

a world of peace, prosperity, beauty and splendor surpassing all that has ever been deemed possible.

As it is clearly shown in this volume that the church which has ruled the Caucasian or white race through eighteen centuries is but a degenerate and fraudulent form of the Pagan superstitions of ten thousand years, and that the Christianity extinguished in blood in the Apostolic age is still in existence as the religion of heaven and still expects to resume its existence on earth and thereby end all human calamities, the revelation of these grand truths is the most important ever made to humanity, and St. John was right in speaking of it as "the greatest work yet seen or acknowledged upon earth."

We may therefore rightly call upon all who are capable of independent thought—all who are capable of sympathizing with Jesus and the apostles—all who may rightly be called spiritualists or Christians (which have the same meaning) all who desire to see the heavenly life established on earth in a perfect brotherhood and begin the ending of all human calamities and sufferings, to summon their energies and begin the diffusion of this revelation which has the irresistible conquering power of truth through all nations with greater energy than has been given to the service of deadly superstition.

As my departure is very near I can give only that aid which may come from the higher world, but wherever I can serve this cause I shall be ready to respond to the call of my younger brethren on earth.

A thoughtful reader may suggest rightly that this iconoclastic work does not resemble the peaceful and loving mission of Jesus which was tenderly addressed to the soul and did not come in conflict with external conditions. The mission of Jesus was not like that of Moses to command surrounding conditions and control a nation. It was an expression of heavenly life—not of earthly conditions of antagonism—aim.

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ing to conquer evil by good alone in a world in which evil has always been the ruling power, and it was soon conquered by evil.

For eighteen centuries despotism, war, slavery, poverty, famine, pestilence and crime have held their pandemonium on all continents, aggravated by an imaginary pandemonium in the spirit world and there has been no Moses to lead mankind away from the Pagan realms of darkness and suffering. There is no place on earth where the heavenly religion of Jesus can find a welcome and abiding place except from a few.

He found no such place in his earth life and he did not attempt to conquer a peace. He did not openly rebel against the Paganized religion brought by Ezra from Babylon. It would not have been permitted. He did not rouse his countrymen against the despotism of Rome and of the Judean hierarchy, for he could not and he could not lead them away like Moses. He was content to say that no such authority and slavery should exist among his disciples.

Though tenderly affectionate to woman he did not organize a movement for her direct redemption, but trusted to the progress of love to restore justice to woman.

Though temperate he made no war on the horrors of intemperance such as modern reformers wage, and though devoted to freedom he said nothing directly of the institution of slavery, nor did he dwell upon the horrors of war though his teaching if obeyed would make war utterly impossible. He taught primeval principles that would abolish all evils.

But how can divine love enter and rule when all social institutions forbid it and perpetuate injustice and suffering, and but one church today stands for peace.

Those institutions which have so long perpetuated human suffering and permitted no mitigation must

be conquered by the uprising of humanity, and the false church which is their strong bulwark must be entirely and internally revolutionized. To present Divine Love to mankind under existing conditions would be as unsuccessful with suffering millions as to scatter the flower seeds for a garden on a soil covered with stones and brambles. But when the spirit of liberty and justice has abolished social despotism Divine Love may bloom all over the earth, and the spirit of socialism in government may prepare for the spiritual and loving brotherhood of Jesus.

Called to this work by unexpected messages written by spirit hands and attested by spirit pictures which reveal their origin—instructed by the Apostles and aided throughout by a spiritual sagacity which never failed on earth, the twentieth century will recognize this work as a revelation.

That the work has been faithfully performed for the Apostles has been repeatedly expressed by them, and as the present undertaking is completed as far as possible now—they have again expressed their approbation as follows:

St. John who first called me to this work says: "Jesus is in entire sympathy with the work of Dr. Buchanan in seeking to free the history of Christianity from the blots and stains cast upon it by the mendacity of corrupted priests, and of assuming bigots. Jesus has expressed himself to me in condemnation of priestcraft and in endorsement of this effort in the 19th century to cleanse his name and mission from the stigma which a false theology has cast upon it."

St. James has added "He emphatically endorses the work of 'Primitive Christianity' in exposing fallacies and frauds and in presenting the simple religion of primeval Christianity in its pristine purity and light.

St. Paul adds "His tender sympathy and love go out to Buchanan—his approval of the great work of

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the 19th century is cordial and **sincere**. Jesus is a shining light set far above the spheres of human existence and activity, below him. His work is to up-build and strengthen humanity in its efforts to grow beyond the temptations, the weakness and the ignorance of carnal desire and ignoble aims. He is a noble worker and his light is far reaching. He is in sympathy with the earnest and zealous religionists who bless his works and desire to see them established on earth, even though they are mistaken in methods, and he is sending potent influences to earth to reach them with penetrating power and new truths. He does not advise harsh methods in dealing with them, but rather the measures of gentleness and love, though he has no condemnation too severe for those who willingly pervert truth, and who allow the religion of Christ to be covered with the black pall of bigotry and superstition, woven by a cunning Churchianity to hide the simplicity of the primitive teaching of the Son of Man—Jesus is in accord with and hath affection for the advanced thinker and worker Buchanan."

THE RELIGION OF JESUS CHRIST.

INTRODUCED IN THE FIRST CENTURY,
CORRUPTED, AND LOST AT ROME IN THE SECOND
AND RESTORED IN THE 19TH CENTURY
BY THE APOSTLES.

*Diffused by the Apostles as Christianity — named
from Christ,
Received to-day as the Religion of Heaven,
of Humanity and of Science,
Demanding relief from oppression,
ignorance and superstition.*

Celestial origin of the religion of Jesus—Great men not the product of their age but leaders of future ages—His high rank recognized in the spirit world by the greatest—His independence of the age in which he lived and superiority to the present age—Comparison to Zoroaster, Socrates, Confucius and Buddha—Rational religion, speculative religion and superstitions. Other Christs possible—GAURANGA of India—National opposition to all elevated religion—Jesus superior to both ancients and moderns—Love of God and love of man, his doctrine proved by science—We may learn his nature and religion best by Psychometry—The heroic work of introducing it.

Why called Christianity—It could be introduced by "The New Education"—Protest against human degradation—Crisis coming in the 20th century—Terrible degradation of humanity and indifference of conservative classes—The laboring classes crushed—Is life always worth living—BROTHERHOOD OR WAR our alternative—Monopoly, cheap labor and millionaire masters—The hostile classes—Oppression of the poor—Indifference of the church—Brotherhood ignored—The two forms of slavery—Selfishness the SUICIDE OF NATIONS—Submergence of the world for centuries—What does Christianity mean—Sacred duties of property—What is the beginning of Christianity—Christianity a total revolution, but practicable—Mammon, Church and Army a trinity—"Am I my brother's keeper"—Sentiments of Jefferson, Carlyle, Ruskin, Phillips, Lincoln and Bishop Potter—Deadly effects of invention—A self-destroying system of life.

Our brothers must never suffer—INDUSTRIAL ARMY of the Commonwealth—Armies of slaughter—The old system a DEATH VALLEY for mankind—Triumphs in peace of the Industrial Army—Prosperity and grandeur of a Christian nation—Competition and universal plunder—Prosperity of

Christianity from heaven.

a true Commonwealth—Treatment of youth and of criminals—The true Commonwealth a Savior nation—Life free from care and future progress—Danger from wealth—Monopoly of land a national curse—Opinions of Ruskin, Manning and Gerrit Smith—The first announcement of this doctrine—Its propagation by George—Ten other grand reforms as essential—Greatest reforms most opposed—Financial slavery of land monopoly portrayed—Its terrible history in England and other countries—National starvation—Other great reforms to come—Four curses firmly established now—Plutocracy and proletariat—False literature—Millionairism must be abolished—Our terrible condition—Shall we have the kingdom of Mammon or the Kingdom of Heaven?

The religion of Jesus Christ, which is the religion of Heaven, was not originated by the usual evolution of man which is recognized by science and history, which look to earth and not to Heaven. It was not the product of the physical environment by which superficial philosophers suppose all earthly conditions to have been produced, for the physical environments of earth had developed perpetual discord and war and they are still producing the same terrible results.

It came from the celestial realm of life, for that realm was in him—the realm of love and of light, from which *all earthly evolution came from the first*, and is coming today, though man in his spiritual blindness is unconscious of the truth, and seeks for the divine powers in the realm of death, the realm of unorganized matter, which cannot organize itself until that which is not matter is present.

This is the fundamental law of the universe; and though firmly established by the general sanction of the ablest scientists, it has not been effectively applied to biology, philosophy and religion.

It has not been applied to philosophy because so little has been known of the brain and the soul, nor to religion for the same reason.*

* The first revelation of the science of the soul, brain and body, which constitutes ANTHROPOLOGY (there was no science of Anthropology previously) was given in my system of Anthropology published at Cincinnati in 1854.

Physical science belongs only to the foundation and cellar of the temple of humanity, not to its living apartments, which are delightful in proportion as they rise above the foundation. But throughout this century very little science that is above the physical has received much attention or even been tolerated by leaders and colleges.

Great men are generally supposed by superficial thinkers to be the product of the general impulse of the age, or of their special environment; but in fact, truly great men create the impulses of the ages, and the salvation of the world depends upon the production of great men, and the existence of superior mothers who are competent to produce them; and it may be said that a prior question in human progress is, does the nation favor the production of superior women who are competent to receive the influx from higher realms—or does it prefer their social degradation.

Jesus was not great in a worldly sense nor in a collegiate sense, but in a higher spiritual sense; and even the skeptical Renan perceived that his was a great nature, though confined in a limited field, and his Jewish enemies affirmed it not only by crucifying him but by their abuse preserved in the Talmud.

In the supernal world in which rank is proportioned to moral worth, none are higher than Jesus. Confucius, who taught a lofty wisdom to China, recognized his rank—so did Mahomet, so did Mahomet's followers and so did Moses who came to him shortly before the crucifixion and who sustained his career.

In 1880, when I was having communication with the higher world at New York—when Moses came to give me his picture and message unexpectedly, but afterward "turned away sorrowfully from modern mediums," when I sought him through a professional medium, Confucius came unexpectedly and gave me a Chinese message on a large green leaf placed be-

tween slates twelve feet from any human being which when translated said: "The spirit of Christ is in our true heart and not an external adornment." I have recently sought a direct expression from him as to his estimate of Jesus, and he spoke of him as "a great moral character, a celestial light, sent from the spiritual realms in an age of darkness on earth to illuminate the world. His record is worthy of human consideration through all the years to come."

That he was "sent from the spiritual realms" is not an impossible miracle, but the expression of a life overruled by spiritual power before birth and impelled and empowered by it through life.

I have recently sought the opinion of several of the finest minds I have ever known, three of them personal friends, and others like the author Carlyle, of the highest rank, and their views are similar to mine—some more enthusiastic in expression. I may publish them hereafter.

Jesus Christ had this true characteristic of greatness, that he did not accept the delusions of the nations he visited nor yield to the universal sentiments of antiquity, but came as a teacher of all nations, independent of all.

He did not express the impulses of his own Jewish race, which had been shown in childish conceptions of God, in barbarous and cruel wars, domestic discord, dogmatic, ignorant and ceremonial superstitions, social corruption and degradation of woman, which led to the degradation of Israel, to perpetual turbulence and war and finally permanent extinction as a nation. There is no salvation for a nation that tramples on woman or degrades the mass of its people. Nor did Jesus Christ express anything like the general religious sentiment and the Pagan faiths which had occupied the entire world from the most ancient prehistoric times with their legends and ceremonies, and which furnished the basis of the Jewish

religion and have furnished the basis and substance of *all the national religions of the white race, down to the present time.* (See chapter on Paganism.) His religion was far above all ancient religions and is far above all religions known today, and he is therefore well entitled to be recognized as the CHRIST, the inspired teacher of mankind, worthy of the reverence of the 19th century as its most perfect teacher.

In the establishment of religion Jesus had four predecessors—Zoroaster, Socrates, Confucius and Buddha, whom the world has honored. Zoroaster is too far off to be accurately estimated, but as the founder of Persian religion his ambitious mystic speculations may be dismissed, though associated with noble sentiments.

SOCRATES, the philosopher and martyr, though acquainted with the higher world, was a devotee to the power of the intellect, failing to perceive that LOVE is the real source of man's salvation, a fatal error.

CONFUCIUS, on the other hand, though sound in morals was the opposite of Socrates, and stupified the intellect by his conservatism, leaving China a STAGNANT NATION, perpetuating despotic power and the subjection of woman—fatal errors.

BUDDHA was even more ignorant of the higher world than Confucius and though tenderly benevolent, was so pessimistically sensitive as to ignore the true practical philosophy, the buoyant hope and faith and the heroic energy which are essential to a noble life and to human progress, which were introduced by Jesus in connection with the inspiration of heaven.

The four misleading teachers being gone, European and American civilization may lead mankind in the path known and trodden by the inspired prophet of Galilee, to whom we owe profoundest gratitude.

There are but three forms of religion for man—RATIONAL RELIGION, of which Jesus Christ was the most perfect teacher and modern science the illustrator—SPECULATIVE RELIGION, of many forms arising from the idiosyncracies of its numerous teachers, inspired by the peculiarities of their own constitutions—and IRRATIONAL RELIGION or SUPERSTITIONS, born unrecorded in the ancient night of barbarism—surviving in all ages, and flourishing now in the Pagan churches that assume the name of Christian, in open defiance of all honest history which they have suppressed.

That there may have been and must hereafter be, other Christs in the progress of evolution, I do not doubt, but I have heard of none in the past except one in India, strangely unmentioned by English authors, who was closely similar to him, as is now reported by his biographer, teaching as Jesus taught and healing as he healed, but like Jesus, too purely unselfish for fame, so that his name is almost entirely unknown in our literature though he was personally adored by his followers.

I refer to Sree GAURANGA of Nadia in Bengal, who lived about four hundred years ago, whose biographer now says that his sayings and doings "have been preserved for us, even to the minutest detail" and that he lived as the meekest and humblest of devotees, but the hundreds of thousands who followed him, among whom were men of the highest position, regarded him as an Avatar of the Almighty himself; and "he was so perfect a being, physically, mentally and spiritually, that the excellence that was seen in him was considered to be above the reach of humanity." "His teachings revealed to the gaze of man a wonderful and beautiful world, the existence of which had never before been suspected by them." "His message is particularly addressed to those who have no faith in religion, God and an after world." His

An evil religion preferred to Christianity.

nature seems to have been much higher than that of Buddha in wisdom and religion, but I do not think he had the heroic energy of Jesus.

GAURANGA came to a spiritual and receptive people, but Jesus Christ and his age were antipodal, as was forcibly expressed in his last interview with his disciples—"The world hath hated them because they are not of the world, even as I am not of the world," and the true Christian feels today as he did, that he does not belong to the world of despotism, avarice, slavery, ignorance and moral corruption. The ruling powers hated and sought to destroy him, for warrior nations which have always ruled, ever seek to destroy heaven's messengers of peace and wisdom. He is therefore, still in antipodal relations to the religions and governments of today, and when his principles rule, the religions and governments of the 19th century will have disappeared, and the vast family of man after countless ages of discord and suffering will be in harmony with itself—in harmony with heaven, and relieved from all its calamities.

But we must face the unpleasant truth that at the present time the religion of Christ and the religion of Gauranga cannot be diffused in a world organized to defy them.

Nations that are organized for war, for despotism, for monopoly of land and everything that can be monopolized, for private plunder in strife and competition—for political oligarchy or despotism, with labor crushed to the verge of death, are fortified against religion, and it cannot be introduced without a social change that will emancipate labor, emancipate woman, and put an end to war. Arbitration and the dissolution of armies is the world's first necessity.

As society is organized now, the baser a religion, the more selfish and ignorant its principles the better is it adapted to the social condition. Brahminism in

Why Jesus taught in Palestine—his religion new.

India and Romanism in Europe are natural in selfish and ignorant society, and Buddhism and Protestantism must hold a second rank while Christianity is unknown and unwelcome and Gauranga forgotten.

In teaching and illustrating the religion of heaven Jesus towered above all the nations of the ancient world, and he still stands as far above modern nations as above the ancient. Modern nations with all their increased knowledge have not risen above the ancients, (certainly not above the Greeks), for they still live in the sphere of war, which is the sphere of moral corruption and social misery.

He established himself in Palestine to teach, because it was his native country, with a monotheistic religion and a large endowment of spirituality—not in Egypt, India or Persia which he knew, ruled by the most ancient Polytheism which his religion is destined to supersede* nor in Greece nor Rome, which were fortified against him. He came to a land of passionate earnestness and energy, which recognized one God alone and recognized prophets to whom the spirit world was not unknown.

The leading feature of the religion of Jesus was the recognition of a supreme LOVE OF GOD and its expression in the LOVE OF MAN—a conception which no nation and no permanent church has ever grasped—nor has any philosophy grasped it, for modern science does not even grasp the conception of God, and the modern church accepts in place of God a chimera born of moral insanity, in the imagination of its

* That the Polytheism which he rejected, with its trinity of Gods, its extravagant legends, its creation and Eden myths, pompous ceremonies and wild superstitions, should overwhelm his religion in the first century, suppress its records and assume to represent it, is a most marvelous piece of history, but is fully presented and demonstrated in this volume. The church of today represents not the religion of Christ but the most ancient religions which he came to supersede, skillfully concealed under a mask representing Christianity by its corrupted literature, but boldly introducing hate instead of love as the fundamental principle of religion and law of God.

devotees—a gigantic ghost, invented by knaves to frighten and control the ignorant multitude with threats of eternal agony.

Let us understand this matter as philosophers. Psychometry shows that the soul of man assimilates with whatever it approaches—whatever surrounds it. In devoting ourselves to the grandest possible conception we ennoble our lives, approaching the divine, and by the law which the NEW WORLD OF SCIENCE presents, invigorating the entire brain symmetrically, strengthening and perfecting human life.

Beginning with the well established truth that matter and life are essentially distinct, we know that all life on earth came from the infinite realm of life in its origin. How, when or where, is unknown to modern science and my studies of sixty years have been too brief to solve the problem, which I do not believe insoluble, for human life, a drop from the infinite ocean of life, is in harmony therewith interiorly.

The Divine power, giving life eternally to the material universe, carries with it not only vital power but love, the sustaining, enlivening and perpetuating element, and in proportion as man comes into close relation with the divine influx he has life, love and god-like power to perpetuate divine conditions—he loves, upholds and blesses all, and is upheld in doing it—the very thought of this invigorates the movements of my pen.

Therefore is the love of God the supreme virtue, and Jesus was its teacher to an undeveloped humanity, too young in the long age of evolution to receive and comprehend it.

He who would comprehend the sentiments of Jesus and wishes to sympathize with his nature should do it by Psychometry or if his psychometric sensibility is too feeble should obtain the assistance of a competent, well-balanced psychometer not addicted to

the vagaries of imagination—the hand of the psychometer should be placed upon the picture of Jesus, not knowing what he is touching, and he should passively yield to the impressions produced and describe them as they arise. There are millions who can thus realize his character.

Inspired by this grand conception, the modern brother of Jesus, who called himself an elder brother realizes the divine possibilities of humanity, and patiently but firmly toils for their realization, eager to crush falsehood and arrest the hand of despotism, slavery and crime, knowing that though he may suffer and fail in the struggle, as Jesus did, he will sustain the nobility of his own nature on earth and in heaven.

That struggle may be exhausting, as it was to Jesus, when the environment is hostile, selfish and void of sympathy, and many a weak nature has been exhausted and even chilled to death in the cold atmosphere of selfish society—many a noble aspiration of youth has been repressed, paralyzed and reversed.

It is necessary to escape from such environment by finding a home of love and a circle of friendship, and if society does not afford them on earth, to seek the angel companionship in which they do not fail, as Jesus did when he went to the desert and the mountain and when he sought it in prayer and borrowed new power from Moses.

Divine religion therefore (properly called Christianity because it comes to mankind by Christ or inspired teachers living in harmony with the divine) is the greatest blessing man can receive in his education, and if we give this blessing to all youth in their education as I proposed in "THE NEW EDUCATION" we speedily lift humanity from the pestilential morass in which it is struggling in vain at present, to the highlands of an Elysian life. The change in our social system which divine love demands would give peace,

prosperity, health and happiness to all, but to demonstrate and explain this would require a volume.

I can but appeal to those who feel in their own natures the possibility of the divine life and wish to realize it in co-operation with each other in the life of Brotherhood. The thrill which this sentiment gives fits man for deeds of heroism and gives him that food for the soul of which Jesus spoke as his enjoyment. It fits him for intercourse with his brothers in the kind and charming manner characteristic of Jesus, as described by his disciples.

But there are many cold natures that cannot realize this, whose highest aspirations are limited to what they understand as justice or morality, not knowing that these properly embrace universal love, which the church does not recognize and society ignores, admiring and honoring the man who builds up himself and family by plundering the commonwealth legally, and when legality is the standard successful illegality is equally honored.

In the half century investigations of the soul, the brain, the laws of life, the terrestrial and celestial environments and possibilities of man, I have realized the wisdom and the PRACTICABILITY of the divine life revealed in the constitution of man, but first made known by Christ, and therefore this volume must be as earnest a protest as he made against the debasement established by falsehood and superstition in Judaism and Romanism.

Against the degradation and martyrdom of much more than one-tenth of the human race, I affirm with all the confidence of positive science the possibility of restoring within one century the divine life of humanity, if superstition and despotism are first abolished.

Shall the 20th century introduce the reign of peace or prolong the age of social and national war which has made the martyrdom of man?

We are now at a very critical period in our national destiny, when the abandonment of divine law and the blind worship of Mammon have brought us to the verge of a dangerous revolution.

Bold thinkers and practical men see no escape in existing conditions from the expected conflict and widespread devastation and bloodshed. They are predicting the most terrible convulsion our country has seen, and I have most earnestly spoken of these terrific dangers, which are clearly foreseen in heaven.

Nor is there any better prospect abroad—Europe has for years been looking forward to a mighty war and preparing for it, and President Andrews says that it is still universally expected. And these armed nations facing each other as banditti, assume the name of Christian and their churches sanction it!

But American churches are beginning to see where their social system brings destruction. The Rev. T. D. Talmage who, a year ago, predicted in San Francisco the speedy beginning of a career of unexampled prosperity, now says "Unless there be some radical change we shall soon have in this country 4,000,000 hungry men and women. Now 4,000,000 hungry people cannot be kept quiet—All the enactments of legislatures and all the constabularies of the cities and all the army and navy of the United States cannot keep 4,000,000 hungry people quiet."

This false social system has long since reached its natural result in Asia, with half the world's population, where the laboring class receive less than ten cents a day, and where fifty millions have perished by famine and several millions are perishing now, while a world destitute of true Christianity though amply cloaked with hypocrisy, looks on in apathy, spending in idle ostentation at London and elsewhere, with the sanction of the Biblical church, enough to save those millions from protracted death. Conservatism with its goody-goody churchmen, easy-going moral-

Reform comes only from the suffering classes.

ists who never look beneath the surface, cold blooded newspapers and servile followers of aristocracy, sees nothing wrong in this. What fiery eloquence and what stinging, burning words will ever be able to reach the heart concealed within the ribs of moral death!

Alas! reform never comes from the Trinity (church state, and army) but only from the struggles of the oppressed who have learned that they are wronged and their UNCHURCHED SYMPATHIZERS as the Christian radical Prof. Herron confesses.

What cares the dominant class in the realm of pure selfishness that the great laboring majority of the race have their lives shortened to one-half by toil and want? Do they even know this fact, and that their children die more than twice as fast as the children of wealth. Recent investigations of German scientists show a mortality of 5.7 per cent among the children of noble families in Germany and of 34.5 per cent among the children of the poor in Berlin. It is still worse in Scotland; the mortality of young children is sixteen times as great in the one room houses of the poor, as in the houses of the comfortable classes.

And we are tempted to ask if this is a calamity? Or is the angel of death a savior? Could all those children have lived they would only come into the DEATH MILL sanctioned by society, to crush each other in the labor market; into greater poverty pauperism, prostitution, intemperance and crime, for poverty is the great fountain of intemperance, prostitution and crime. Premature death is one safety valve of a hellish social system, and prostitution is another, to prevent the accumulating population which crowds itself to death, as if in the Black Hole of Calcutta, in nations that have room for twice their population, and all the God given elements of prosperity for all, if divine love were not dead.

How much better is the prospect for children that do not die in infancy? Even in Glasgow where reform is advancing and where the death rate is but 16 in the thousand, the death rate of the poor in one room houses is 38. Not the fat Anglican church but practical business men in some English cities are establishing cottages for the poor and renting six or seven room houses at \$6.50 and \$7.50 a month, while private avarice in New York exacts twenty to forty per cent profit from the tenants of miserable homes, and turns twenty to thirty thousand out into the streets annually to enforce their rent.

Then is not death and transfer to a happy home a relief? Is it better to be born into the death struggle of extreme poverty, often sinking into suicide, or to remain unborn in the clods of earth. Better no doubt to be born and quickly snatched away to the Summerland. Speedy indeed is death to many. In one year 1907 abandoned infants were picked up dead or dying in Chicago, and New York tells no better story.

The convulsive struggle of selfishness, in which religion is lost, is sinking the American (nominal) republic to moral destruction. The proportionate exaction of the capitalist from the laborer is said to be greater in this country than in any other, the burden of taxation is greater, and the proportion of tenant farmers is much greater, and has been increasing for several years by an annual average of fifty thousand farmers who have lost their farms by debt. Coal miners who were formerly prosperous have been crushed by exaction to the borders of starvation and daily suffering, as described by eye witnesses in Indiana and Pennsylvania.

Pugilists attract more interest and enthusiasm and more newspaper comment than any other class, and though there are but 8760 hours of day and night in a year there were more than ten thousand murders

the last year and more than half as many suicides. In the single county of Alleghany in Pennsylvania there was a ratio of 33 murders and 107 suicides per annum. In South Carolina the great increase of murders in the past year has alarmed the Episcopal church.

In such a crisis, reformers, moralists, statesmen, scientists and philanthropists, on whom the world's progressive evolution depends, should realize the stern truth that society has but two fundamental and antagonistic principles of organization—they are

BROTHERHOOD OR WAR,

SELFISHNESS tending to war, and love, or ALTRUISM, tending to heavenly life and bliss for all.

The world in smooth hypocrisy, unconscious of its guilt, revels today in its unending crime above the lost and forgotten tomb of Christ, the herald of peace. We must choose between Christ and anti-Christ. On one side we may listen to the gentle persuading voice of Christ and his associate martyrs—on the other to the wild roar and groans of the sanguinary millions following or flying from Xerxes, Alexander, Cæsar, Genghis, Khan, Tamerlane, Napoleon, Pizarro, the slave-traders and the pirates—scenes which surpass in horror all imagination can portray—but to which every government is pledged and holds its subjects bound, punishing any refusal to engage in homicidal war, and the church stands with it!!

The competition of individualism cannot fail to build up two classes, the successful and the unsuccessful—the CONQUERORS and the CONQUERED. The conquerors grasp and monopolize—the land, the roads, the money, and many exclusive special privileges, all of which belong to the commonwealth but are juggled away from the people, and no one objects, because all are equally ready to engage in plunder—devoted

to their own interest, never thinking of the common-wealth—and cheap labor which means the ruin of the majority is the aim of the prosperous.

The millionaire masters confront the wage slaves, who yield them a larger revenue than ever came from chattel slavery, without the family association and kindness that belonged to chattel slavery. All sympathy between the two classes is gradually lost—the struggle between the two classes in strikes and lockouts advances continually toward open war, for the social system admits no other result. The masters take entire control of the government, the judiciary and military, and by merciless exactions force secret or open warfare, hoping to rule by military power.

THE DEMORALIZATION becomes so great that the tendency of great numbers who have any prosperity and property is to unite against the poor—the worthy disemployed.

But it is vain to denounce any class. The conflicting classes, including the enemies of justice, are just what the system makes them—under our anti-christian system men are generated and reared in selfishness, thinking it all natural and right, and suffering alone compels them to think. The worthy disemployed exercise heroic fortitude and forbearance in slow starvation and suicide, while vast numbers become desperate and criminal—and the criminal impulse moves both classes, so that the honest disemployed are punished by laws against tramps, which require the discharged laborer to DIE QUIETLY, neither begging for help nor tramping in search of work—for both are made crimes. Processions of the unemployed do not excite any compassion. At Washington, they were assailed by authority with the pitiful pretext "Keep off the grass" and at Hazelton, Pa., twenty-four strikers, peaceable, unarmed men and boys, on the highway were shot dead in cold blood by the friends of the masters, and the assassins pro-

tected by military power—a large portion of the demoralized newspapers either approving or excusing the act, instead of rousing the people to resistance—and the clergy ignoring it. The universal demoralization places the sufferers on one side and the prosperous on the other—this is war, whether in turbulence or on battlefields.

And the ruling parties to the war are too far demoralized to extend their sympathies to the victims of the military hell in Cuba. All this has been foreseen, but warnings have been in vain because men suppose a social system established by law and sanctioned by the church must be just; but stern experience and suffering will compel a renunciation of old laws, customs and churches which do not recognize human rights to "life, liberty and the pursuit of happiness"—when even Cardinal Manning recognized the right of man to take food instead of submitting to death when guilty of no offense.

But who can say how many of the orthodox and prosperous have any serious anxiety about the nation's decay, if their own incomes are still sufficient. The immense convention of (un)Christian Endeavorers—at San Francisco in 1897, while from one to two hundred thousand coal miners were struggling against starvation, and a hellish war against liberty was going on in Cuba, thought only of their own religious frolic and its sanctimonious cant of purest selfishness. "Am I my brother's keeper?" is the church's real motto—it has entirely forgotten Christ, and its conscience is lulled to sleep by Sunday sermons on Pagan theology instead of religion, as the church never conceives itself to be responsible for the welfare of humanity.

The more enlightened mayor of Toledo, S. M. Jones, said in a recent public address, "'No work' is the cry that is ringing in my ears day and night, and night and day, until it seems to me that to be

contented with conditions that deny honest men and women the right to work that they may live, is in itself blasphemy against God and treason to the republic—this one evil in my opinion, overtops all other curses in our time.”

The laboring man has never been considered a brother by the fashionable church* he has the sympathy of few of his large employers. He is not a horse. The horse must be kept in good condition for his owner's benefit. He is not a chattel slave. The chattel slaves under humane masters often had the advantage of many hiring laborers in their abundance of food, freedom from care, abundance of children, protection from want and prospects of longevity. They were safe from the hopeless famine and pestilence of Asia, where the serfs die quietly in sight of their fat landlords as they are neither Irish nor American.

Neither Christian master nor intelligent serf would endure the world's social condition, but the conception of a Christian master as a brother disappeared when Christianity was buried, and the intelligent serf disappears in the realm of poverty, while the high-spirited aspiring serf is conquered by hunger, more terrible than the slave driver's lash, and neither master nor serf knows any other social system, for the church sanctifies the present system, and they who uphold it are called statesmen while they who condemn it are denounced.

This worship of Mammon and struggle of the strong and the weak which leave millions of the PREMATURELY dead on its worldwide battlefields is the slow and permanent SUICIDE OF NATIONS, which internally war upon themselves—for human society

* The meagre and cold charity of almshouse and hospital, and the scorn bestowed on the street-sleeping, slowly-starving and ragged multitudes, and pauper graves for one-fifth of the population of large cities illustrate the church's idea of brotherhood when compared with the palaces of its high bishops.

is either brotherhood or war—either life by love or slow death by selfishness—not the death of governments or armies which are terribly strong, but of the toilers who are hopelessly feeble, living in the narrow territory that borders near famine, upheld by daily wages, unable to accumulate anything, and sinking down exhausted when wages or harvests fail, forbidden to eat even the food they have produced, for India and Ireland had food enough for their starving people in their famines, but their masters took it.

In vain did Christ forbid this—mourning as he did over the coming destruction of Jerusalem and the coming fate of his Apostles and his religion.

The flood of Roman and barbarian depravity, which he witnessed has covered the submerged world ever since, and has shown no decline but in our rebellion of 1776, in the French Revolution, in the recovery of Rome from the Papacy, in the democracy of Switzerland, and in the present agitation for free land and free labor.

The religion of heaven, with its ancient name Christianity because it is best expressed by Christs, a name which signifies inspired teachers, now reappears to demand the cessation of the horrid social system which is the steady interior war of nations on their own people and of the fiery international wars which light the flames of our terrestrial hells—the only hells that ever existed.

It appeals to all in whom conscience is not entirely dead, and asks if we are willing that a vast majority of our brothers shall dwell in the gloomy realm of ignorance and along the narrow realm bordering upon famine and death, exiled from freedom, pleasure, intelligence and the culture of the soul, throughout their shortened lives, which are too often not worth living.

If we are willing, we consent to a crime against mankind, for the divine law of love commands union, harmony and co-operation, and there is no other way to reach prosperity. If we neglect or violate this law, leaving others to suffer, we must ourselves pay the penalty, and millions have been paying it in abortive lives here and a low status hereafter.

Though conscience has been unable to suggest with sufficient force to human ignorance the necessity of co-operation, the mathematical study of business has revealed it to large capitalists, and the entire business of our country is being organized in corporations, syndicates and trusts which are making capital and its managers the masters of the entire nation, and our only salvation from political and social slavery is the union of the people in every other possible co-operation and in the CO-OPERATIVE COMMONWEALTH. Religion demands it—justice demands it and patriotism, which does not demand it, is blind.

But can we use the words Christianity and religion without being misunderstood, when the literature of the ages in its immense libraries, colleges and churches dictionaries and cyclopedias has given the name of Christianity and religion to the national life of social war, international wars, and wars against science, which have been maintained by what is falsely called Christian religion, though it is only the survival of a corrupted Paganism, in the church that destroyed Christianity.

In using the word Christianity in ITS PROPER SENSE we call attention to Divine love as taught by Jesus, which like sunshine reaches all things and sustains all life, and for which we snatch from pollution its proper name CHRISTIANITY. There are other good names—we may call it LOVE, we may call it BROTHERHOOD, we may call it JUSTICE, we may call it HUMANITY—each name is true but neither is so definitely expressive and strong as CHRISTIANITY, which implies

all these and adds communion with Heaven and continual inspiration, as presented by Jesus to his disciples, and a more exalted conception of love, justice and brotherhood than is usually attached to such expressions; for when we get rid of the church, the ghost of its superstition and Mammonism no longer haunts us.

The Christianity of Christ, which is more than Brotherhood, *forbids that any human being should suffer* while the world's wealth is competent to prevent such suffering, and holds as criminals unfit for heaven those who hoard millions while tolerating such suffering. No human being has a right to hoard millions until his brothers in all lands are redeemed from suffering. It is a VILE FALSEHOOD, universally current under the gilded hypocrisy of the fashionable Pagan church,* that a man has a moral right to do whatever his selfish whims may suggest with all that he can legally acquire and hold.

He has such a right to all produced by his own honorable industry (which is never called wealth) but NOT BEYOND what the modest enjoyment of life by his family and dependents may require—not to exalt his rank and insult his humbler brothers by haughty ostentation. When he has enjoyed his full share of the divine bounties of nature, his surplus is as SACREDLY PLEDGED by divine law to the benefit and uplifting of the GREAT BROTHERHOOD, wherever it is most needed, as to the rearing of his own family—for his whole country is his own family—and indeed the whole world, so far as it can be accessible to his

* That the church is thoroughly Pagan is proved in the chapter on Paganism, and if the reader has any doubt he should read that chapter now. That it is a conventional hypocrisy which its members consider innocent and proper is proved by the glaring contrast between its professed principles and its common practice—the principles of love, non-resistance and peace, and practice of war—universal love—and yet universal preparation for war, as the chief purpose of a religion.

power. There is NO CHRISTIANITY until the brotherhood is established.

As "the hen hovereth her chickens," was the simile of Jesus but the hen can cover only her own brood, while the glory of man is that his power may cover a world.

In the contest between the champions of individualism and of the state socialism which threatens to impair individual rights, we may suggest the COMPROMISE, that an Industrial Army, open to voluntary entrance and withdrawal, achieves the social aim in freedom, and that the moral doctrine of each man's obligation to all humanity—and the right of the state to reclaim by inheritance all excessive accumulation would establish satisfactorily the just limitations of individual selfishness when aided by the suppression of monopolies.

But the critical problem is not what a man may justly do with his own honorable acquisitions which seldom include any large surplus, but what he may justly do with the flood of wealth which, under a false social system and monopolizing laws, is drained from the toil of the nation that produced it into the coffers of the millionaires—the drained *life-blood of humanity*, for the want of which that humanity dwells largely in undeveloped ignorance, sinks often into intemperance and crime, suffers a vast amount of disease from toil, accident and exposure, dies prematurely, and goes blindly and unqualified to that eternal home where its education begins, and its recovery from the degradation inflicted by its mortal brothers, who also come bearing the record of a social crime, to realize the poverty of their own souls.

The establishment of this utterly forgotten and denied principle is the *beginning of true Christianity*. The miseducated and deluded priesthood of the church, invented by Roman Pagans, with a few most honorable exceptions, will shrink from Christianity

and assail its friends, for they have a fixed habit of refusing to investigate, which they have been taught to consider proper. Yet true Christianity means a TOTAL REVOLUTION in every human life and in the organization of society, from which no sound reasoner can escape. It means that the love confined to one family and often deficient there, shall go forth as sunshine to all, and being so abundant, shall glow with unvarying warmth at home and being everywhere reciprocal, and unimpaired by competition, rivalry, gloom, anxiety and suffering, may increase through life and develope that spiritual strength due to love, which *fortifies against all diseases*, and insures an ascending development in posterity which would in time achieve more of progress in one generation than formerly came in several centuries.

While I see clearly in the light of positive science and deliberate calculation what the social condition of Christianity may be, the antithesis in every respect of the society of the present time, I would feel reluctant to attempt the complete portrayal of Christianity to those whose souls have been accommodated to the church of the Apostacy and the life of social warfare—who even think it right—and who do not realize in their own hearts that a society based on divine love is possible and to them infinitely preferable. To many it may seem visionary, as they think it contradicts their experience. But to portray it fully now would exclude the necessary exposition of the origin of Christianity.

The steps by which we may surely and speedily reach the social condition of true Christianity were set forth in "THE NEW EDUCATION" but the torpid moral sentiment of our present social condition did not respond, and the fifth edition was suppressed by the destruction of the type by thieves.

The condition of society which Christianity demands, in which the humblest class would receive the

courtesy and kindness now reserved for the highest would require a great change, for now laborers are not considered brothers by those in higher station, but as strangers in whom they feel no interest, and no matter how fast laborers die, their fecundity keeps them abundant enough to keep down wages, while their poverty keeps them in helpless ignorance in the kingdom of Mammon.

Accustomed early in this century to democratic equality and universal hospitality, I have not been able to fall in with the growth of our unsocial aristocracy, while Christianity demands the elevation of all—nor to recognize the separation of classes, servility to wealth, and contempt for poverty, which was so sharply rebuked by James, the brother of Jesus.

No real Christian could tolerate the social conditions and degradation of the laboring poor which now prevail all over the world, nor the moral degradation of the higher classes which enables them to look on with indifference. The normal man, well born and trained by good parents is a native Christian before he has ever thought of technical religion, for all his impulses are good, and all that is evil in society is the abnormal result of a false training for centuries which three generations of proper training would totally eradicate.

But no matter how many die in slow, or sudden starvation—no matter how many children are physically, mentally and morally debased by premature labor without education—no matter how many fill drunkard's graves—no matter how pauperism, crime, insanity, prostitution and syphilis degrade the nation—the deadly work goes on, for church and state will neither change their system nor give it any adequate thought. Our social system goes on from bad to worse, producing its inevitable effects—no one feels responsible for that which is established and sanctioned by church and state, and the sentiments of

love and justice in the human soul which should rise in horror at our social conditions all over the world have been benumbed under the control of the church which destroyed Christianity and which lives in harmony with war and despotism. The demand for social justice is met by Archbishop Corrigan arraying the Catholic church against it so far as his authority goes.

The sharp emphatic language of a Jefferson, a Carlyle, a Ruskin, a Phillips or a Lincoln is necessary to rouse the dormant conscience of self-satisfied conservatism, and show that the normal, uncorrupted conscience demands BROTHERHOOD, and reasserts the principles of Jesus Christ before the modern Pharisee, his government, his church and his college. And sometimes an extraordinary clergyman, like Prof. Herron or Bishop Potter of New York, dares to tell the truth to the dormant church. Bishop Potter said to his wealthy diocese: "The growth of wealth and luxury, wicked, wasteful and wanton, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration. At such a time for the church of God to sit still and be content with theories of its duty outlawed by time and long ago demonstrated to be grotesquely inadequate to the demands of a living situation this is to deserve the scorn of men and the curse of God."

And the Rev. Cortland Myers in Brooklyn, soon after the profligate Bradley-Martin ball, said: "Two hundred and fifty thousand people in want of food and coal, and two hundred and fifty thousand dollars squandered in a single society ball finds no excuse and applause only in hell. All heaven is against it, or the gospel of the Son of God is not true."

What is to relieve the distress of disemployed labor,

and this progressive triumph of selfish wealth? Will not inventive genius do it by vastly increasing the productive power of machinery and producing wealth enough to enrich everyone, which is entirely practicable?

Unfortunately human genius in invention, which in a divinely ordered society would redeem the whole race from the greater part of their burden of toil, and raise all to prosperity, comes in our *abnormally* selfish society *to ruin it*.

The laborer who is liable to be prostrated by the competition of excessive population, hungry immigrants coming in, or failing harvests and commercial panics, has a still greater danger when new machines come in, saving one-half, three-fourths or nine-tenths of the labor.

The new machines strike like a thunderbolt, dismissing one-half, three-fourths or nine-tenths of the employes to idleness, poverty or beggary.

This process is going on in all intelligent countries, and most actively here, because our people are the most inventive, so that more than one million have certainly been in deep distress, seeking employment in vain, and some even speak of five millions—while our statistician, Wright, says THREE MILLION.

Thus is divine benevolence in the kingdom of Mammon transformed into a curse—and it has long since been a curse to the world, which neither churches nor governments attempt to resist, and human genius tends to bring poverty or even slow starvation to all but the lucky minority, and strange as it seems, the whole nation would be more prosperous and contented if all its splendid labor-saving machinery or the half of what it produces were destroyed.

The selfish system of society cannot accommodate itself to receive prosperity. Labor is not diminished in amount or increased in pay by becoming effective. If the laborer becomes able to produce in a day what

formerly required a week—he will toil the whole week for the same wages and dismiss five other laborers from employment. The logical printers in Belgium who, when typesetting machines were introduced resolved that five hours should be the limit of a day's work, no doubt astonished their employers, for all the increase of production goes only to the capitalist.

Selfish society does not know how to grasp prosperity without being ruined or thrown into disorder, like a ravenous animal choked by a sudden supply of food. It has never dreamed of the simple solution of its dangerous social problem which Christianity would propose.

It sees with criminal apathy that every great invention deprives one-half, three-fourths or nine-tenths of some industrial class of their employment, and multitudes are reduced to tramps.

And laws are passed to persecute the honest tramps. Such a condition could never have occurred in a Christian nation.

The problem is solved when true Christianity declares as its SUPREME LAW that OUR BROTHERS SHALL NEVER SUFFER, and *their prosperity shall never fail*, and that such a law must be adopted by the nation—which will thereby become the savior nation of the world, for that law can easily be applied in practice, and when the labor of individuals to produce something for *immediate individual consumption* becomes idle and hopeless, because one-half have produced all that is needed for private use, we can declare that the dismissed idle half shall *work for us, the entire commonwealth*, to make it the richest and most glorious commonwealth ever known!

When this is done the general distress, embarrassment, poverty and bankruptcy cease, for the idle manufactories, mills and shops, closed because there was no demand for their products by impoverished customers, re-open merrily, and the prosperous course

of business is restored, never to be disturbed again by mysterious panics or hard times.

Prosperity makes a contented people, and the growth of crime and lawlessness is arrested when all are employed. No commonwealth or kingdom has ever been so fortunate as to attain and long maintain this condition, for commonwealths never have wise statesmen, and never have the full allegiance and service of their citizens except in war.

And when the war of hate is over, the leading warriors begin to pluck the commonwealth; and the man who would give his life on the battlefield will seldom give ten dollars to assist what his country needs more urgently to save it, for he knows nothing about saving the nation except by fighting. Patriotism in peace is an almost unknown virtue now. True Christianity is required to introduce it and prove its easy practicability—for it is practical Christianity and is entirely practicable, as Dr. Franklin long ago asserted that three hours of daily labor would be sufficient to maintain all in comfort; and productive power has been *far more* than doubled since that assertion. No competent statistician will deny that the moderate labor of one-half of a nation would be more than sufficient to supply all its wants and the other half might therefore be enlisted to serve the Commonwealth as an INDUSTRIAL ARMY!!

The armies of the nations guided by the church have for ages been enlisted for homicide and brigandage, or for the enslavement of the people, and if the church were on trial as an individual for a few of its crimes as the author of the wars which it originated or sanctioned and sanctified with its chaplains, the penalty of death would be its sentence under the old laws against murder, without enumerating the individual murders of heretics and women accused of witchcraft. The world has not forgotten the horrible crusades, the thirty years war in Germany and

its accessory relation to the horrible war in Cuba, apparently sanctioned by the Roman church and tolerated by the entire church.

Let the army of slaughter and brigandage represent the church as in the past, while future Christianity is represented by the Industrial Army—the blessing that supersedes the curse.

The INDUSTRIAL ARMY* is the most urgent necessity of the age, because in our horrible system of selfishness we have a continually increasing surplus of unemployed labor, so that the dismissal of the armies of Europe would produce a calamitous glut in the labor market; and our own country through the North, was never so prosperous as when two millions were called from labor to civil war.

In our horribly absurd and selfish social system the skill and labor that should produce superabundant wealth and prosperity for all, with never a beggar or a pauper, produce a morbid condition like a cancer which requires continually repeated amputation—the army is the cancer. A great fire, or a small war, becomes a positive relief to the nation's toilers. We are in the condition of an intemperate patient, who requires continual bleeding to escape apoplexy or convulsions and insanity, without a single national doctor to give a diagnosis and enact a remedy.

We get into business panics with stagnation, strikes and tramps. They are becoming more frequent and severe, promising in a few years utter prostration, paralysis of business, social convulsions and the insanity of civil war. Such is the penalty of divine

* The reader can imagine my surprise and pleasure in seeing a new and able magazine come out at Chicago. "The New Time" edited by B. O. Flower and F. U. Adams, bold and vigorous in all reforms—presenting this doctrine on its announcement page—the right of every man to employment and the duty of the commonwealth to supply that employment as the laws of social justice and prosperity—the best and most advanced principle ever introduced in politics.

law upon guilty nations, and it may become a death penalty.

Obedience to law is our only salvation, and the law was expressed by Christ—"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." That is the kingdom of LOVE, which says OUR BROTHERS SHALL NEVER SUFFER.

To prepare for international war is a partial relief from the agonies of the social war of business, which is equally as disastrous to human life and comfort as the war of gunpowder.

But it would require no war for nations that pretend to consider themselves Christian to unite in commanding Spain to cease its hellish war upon the people of Cuba—or command Turkey to stop its Armenian massacres. The toleration of these ferocities proves how deeply Christianity has been buried. There is no voice today that can call it from its grave.

In the two forms of war, social and military which are either suicidal in the nation or murderous, on its frontiers, mankind have been held by governments, churches and colleges, reinforced by literature.

To escape from this DEATH VALLEY, we need to repudiate all that has ruled the world in the past—the churches, the government, the false education, the military displays and the pernicious literature in which military criminals have been glorified and the greatest criminal of Europe was saved from the death penalty at St. Helena.

Freed from these deadly influences Christianity will be possible. The old world of despotism and ferocity must vanish to make room for Christianity, which would instantly arrest the ferocities of Armenia, Cuba and the Philippine islands, and ultimately introduce ethical civilization if possible into Spain and the Vatican—the world's centers of darkness.

The change realized in France from the poverty, wretchedness and desolation under the monarchy in 1788, to the prosperity a hundred years later under the republic—would be equalled in this country in twenty years under just legislation.

The greatest revolution ever known will appear when the industrial armies begin the glorious triumphs of peace in a Christian republic, accumulating the wealth which past ages have destroyed in war, and the mad riot of ostentation, and which is being destroyed by our intensely absurd social system in lost labor and general mismanagement at the rate of at least \$10,000,000 daily. The loss in the products of agriculture by the lack of management and co-operation has been calculated as from one-fourth to one-third of the whole product, and giant farms will ere long show the dissociated farmers that they cannot compete; for the 3,142,746 farmers do not own as much of land value as twenty rich land owners possess. The middle classes are being rapidly crushed into hirelings.

But all will change when the INDUSTRIAL ARMY begins and the people learn their power. Our vast desert tracts would soon be enriched into fertility in every acre by irrigation, and crops from four fold to ten fold greater than in the past, without a possibility of failure, would bring forth a flood of wealth from lands of beauty, which, though deserts now without water, could sustain a hundred millions of inhabitants. The duty of patriots now is to protect this territory of the commonwealth from the grasp of legal land piracy, and to undo the piracy of the past.

Every farm and home in this now barren territory and in every state of the Union would in the next century be irrigated and brought within reach of railroad transportation, and this transportation would be reduced to one-fifth and ultimately to one-

tenth of the present cost, when the country is relieved from corporate monopolies of transportation and money—a result which has been well demonstrated by financial experts to be practicable, and illustrated in Sidney, New South Wales, where the city owns the street car lines and carries passengers free without any charge which might be the rule everywhere.

The world does not realize the tribute it pays to monopoly. Switzerland has released the telephone, making it a government business and serves the people at prices from one-fifth to one-tenth of what is charged in France. The vast amounts of grain and fruit which a government railway would bring to the cities cheaply is now left to rot or burn by extortionate railroad charges, and food is thrown into the bay at San Francisco to keep up prices, instead of giving it to the needy.

The entire public business which has been surrendered to corporations has become a wholesale system of plunder, in which the people are generally charged twice as much as the state would charge, and when transportation, lighting, water supply, banking and other public business are resumed by the state, the profits would make all taxation unnecessary, as Germany is beginning to realize in its large revenue from railroads; and the improvement of public morals would be equally remarkable. At present plunder is the rule of business, and bicycles profitable at \$25 have been sold for \$100, and bread from American flour has been dearer in New York than London.

And yet with all this extortion the plunderers are not generally prosperous, because the cost of cut throat competition consumes their gains.

But none have calculated the immense and rapid increase of national wealth by universal industry, and the prosperity of all business, when all that is produced is readily purchased and consumed, and all

labor not necessary for the market is employed in building up the nation's wealth, harmoniously instead of the ruinous disorderly competition which yields so vast an amount of bankruptcy and fraud at present.

When under the management of skilled captains of industry three millions now idle or badly employed are engaged in co-operative industry instead of antagonistic rivalry, all that the nation requires of railroads, canals, bridges, docks, harbors, wharves, elevators, storehouses, icehouses, telegraphs, telephones, pneumatic tubes, electric powers and lights, waterworks supplying absolutely pure water, drainage and sewerage systems removing the causes of disease and opening new lands, forests for beauty, health and climatic regulation, orchards and groves in every proper location, gigantic mining works rescued from private monopoly by the commonwealth, rivers controlled by engineering skill, safe from floods and protected by mountain forests, the entire land redeemed from malaria and national health restored by a pure atmosphere.

Equally great will be the moral renovation and purification of our corrupt, cheating, adulterating and bankrupting trade, when the state, learning from the grand example of co-operation in England (three hundred millions handled without waste or loss annully) shall establish universal systems for the systematic distribution of all productions as practiced by co-operative societies without the losses and bankruptcies of competitive trade—in short, all public business of transportation, telegraphing, irrigation, banking and many other things now surrendered to private avarice with unsatisfactory results; such as insurance of property, life and health, schools for developing industrial skill, invention and progress in the mechanic arts and agriculture, and institutions for the advancement of all sciences and arts, placing the nation in advance of all others.

Above all, our country should be filled with institutions in which all our youth of both sexes should be thoroughly trained in all forms of industry and business with physical, hygienic and MORAL as well as intellectual training as portrayed in "THE NEW EDUCATION," by methods so effective and pleasant that every youth would find the schools irresistably attractive, and their education would qualify the youth of both sexes to attain industrial independence, robust health, mental vigor, integrity and every virtue required by the citizen and the family relations—such an education as *experience* has proved to be capable of eradicating evil propensities and reforming youthful criminals—an education which in two or three generations would make crime a rare and extraordinary event.

A similar education should be adopted for adult criminals. They should be permanently isolated from society and never released until their reformation is so complete as to make them trustworthy as citizens. They should be regarded as moral patients or moral lunatics, for true Christianity abhors the idea of VENGEANCE, which belonged to the old theology and criminal laws, and regards the criminal as an unfortunate brother in his birth, whom society has neglected in his education, whom kind and firm management might restore. No vicious youth should be allowed to develop into crime and trained in the penitentiary into a hardened criminal as at present, more dangerous when discharged. Our penitentiaries today are crimes against civilization and Christianity—training schools of crime. If we make war on our criminal brethren, it would be better to kill them at once than to exasperate them into assassins. My late friend, Burnham Wardwell, showed by his moral management of the Virginia penitentiary that convicts could be trained into honorable sentiments so as to be safely trusted to go forth on their parole

and return. Society should not only hold fast to all its unfortunate members, but should unite itself in fraternal societies of mutual aid and co-operation as did the early Christians in Pentecostal times, for Christianity is not here until Brotherhood appears, which is manifest in some form of co-operation.

In such societies their churches would be schools of spirituality and heavenly communion, of intellectual and moral progress, not content merely with their own happiness but eager to diffuse it among less fortunate nations, and sending out missionaries of fraternal co-operative civilization with enthusiasm enough to diffuse the new life. Such was early Christianity.

The wealth and power accumulated by a Christian commonwealth would make it a leading influence among all nations and the richest of all, for national industry has never before been organized, and organized industry is as superior to competition as an army to an ignorant mob.

Briefly and imperfectly stated, this would be the dawn of *practical Christianity*, showing nations how to overcome their poverty and suffering, for which the church and its so-called Christian statesmen have little to offer but almshouse charity, which is about as effective as fanning the victims of epidemic fever.

Divine love and wisdom do not sanction the churchly combat with beggary by alms. It does not tolerate that beggars should exist at all, but says that none of our people should ever be allowed to decline in prosperity, happiness and education, and whenever competitive life does not profitably employ their energies the commonwealth should, and thus the financial anxieties, the gloom and desperate struggles of the lonely life, unprotected by brotherhood should cease forever, equally for man and for woman, and thus should women be saved from the dire necessities that force them into hells of open prostitution

and marriage to the base, and the motherhood of degenerate children to afflict society.

The foregoing is but the first initial step of true practical Christianity, which would require a volume for its full exposition and it is apparent that under such a system the inventor and the philosopher will not be doomed as often heretofore to a prolonged struggle with poverty and with the surrounding avarice, apathy and stupidity.

In relieving the race from pinching poverty, gloom, toil and temptation we insure a nobler coming race in physical development, intelligence and virtue, and such a progressive increase of universal prosperity that we may anticipate the time when three hours of daily industry, from which none should desire exemption, will supply enough for all human needs, and immense national wealth, and man may be nearly as free from care as the angels in heaven, and not too gross to be visited by them in every home, and learn from their companionship the example and spirit of heavenly life. This is the condition for which Jesus prayed and millionaires might envy it. Let us present it and ask their co-operation.

Perhaps some habit-ruled conservative adhering to the past, may say all this is entirely impossible—human nature is not fit for it, and we never could pay the wages of millions of men for an INDUSTRIAL ARMY. If he dislikes so noble a life he can let it alone till the millions adopt it, and he can reflect on the fact that in all occupations, labor produces the wealth that pays its own wages at least, if not fifty, one hundred or two hundred per cent more, so that the Industrial Army will always produce more than its own wages whether in agriculture, manufactures, mines, railroads, commerce, banking or any other business.

As avaricious corporation employment has ruined and degraded labor—labor can employ itself by its

OWN AUTHORITY, in its own government, and thus establish a *standard of wages* which no corporation can lower—a result which could only be very partially obtained when the land tax destroys land monopoly and relieves farmers only, and even then gigantic farms rising from ten thousand to a million acres (there is one now) would beat down the humble farmer and spoil his market.

The Industrial Army would end the war of capital and labor, by satisfying labor and limiting the power of capital so as to avert their coming conflict; but alas! the peaceful remedy *comes too late*, for organized wealth has the reins of power now, and will not permit this remedy, which would prove its own salvation. Strongly organized power has always been a blind power over nations, as it was in the French and American revolutions, but the *Industrial Army* must come, in spite of the sword of Aristocracy.

The NEW EDUCATION if adopted would achieve what governments, colleges and religions have failed to accomplish, for it would demand and originate a new social system by the generous sentiments of its pupils.

But something more speedy is needed. We are accustomed to see the majority degraded and from one-tenth to one-fifth leading ruined lives and dying in public institutions in our cities, while a small but powerful class, triumphant in the battle of life and therefore inflated with arrogance and selfishness is unwilling to make any change and threatens to prevent any radical reform. But the condition steadily grows more painful to human sympathy and more dangerous to a republic—reminding us that republics have been failures and that reform is a burning question.

No man entitled to the name of statesman will maintain that we can sustain a real republic with a concentration of wealth in the hands of a few. Daniel Webster, seventy-seven years ago, said in a public

oration at Plymouth Rock, that "the freest government; if it could exist, would not long endure, when the tendency of the law favored a rapid concentration of wealth in a few hands." Yet what statesmen have we now giving attention to this impending danger, which has been so terribly realized in these seventy-seven years since the prediction of Webster was uttered, and what thought has the Biblical church given to our national danger.

The annals and statistics of the nations show that our social system of competition, strife and monopoly produces everywhere and in all ages the MARTYRDOM of MAN (forbidding Christianity). Although this fertile earth could sustain all in universal prosperity even if there were fifty thousand millions, and if all are not prosperous it is due only to the ignorant selfishness and miseducated stupidity of mankind, whose hereditary guardians in the government and church have been their worst enemies.

The statesmen and churchmen unwilling to give this urgent problem their best attention should be ranked with the Tories of our revolutionary war.

Yet the urgent labor problem may be met at once by the INDUSTRIAL ARMY, if the millionaire masters of the republic permit, for they have money enough to control elections and all legislative bodies, and it will require gigantic efforts to break their power by electing incorruptible men, who, like Jesus, sympathize with the poor and oppressed.

But there is another struggle to recover liberty. In SURRENDERING ITS LAND the republic has lost its Thermopylæ, and its MARATHON is to come. "He who will hear (said Henry George) to him the clarions of the battle call. Strong soul and high endeavor, the world needs them now!!"

The idiotic folly of a nation surrendering its land to private avarice is but the survival of ancient crimes of robber barons who usurped it by the power of the

sword and held the people as their serfs; and *custom sanctifies all wrongs and falsehoods* both in state and church, for nations are ruled by their old customs.

To surrender the land of the people is to give away their liberty. It is giving to the landlord, not property but political power—the everlasting power of levying as heavy a tax as can be borne upon all who live upon the people's land, which all the people must pay.

It is selling the people into financial slavery—the best possible slavery for the master.

Whatever man obtains from the soil, the air or sea by his own labor should be his as much as the life he obtains from the air and the warmth from the sun. Sunshine, air, land and water cannot be justly withheld from any human being, for his life depends upon them and all have equal rights. They cannot be justly monopolized. "What? Sell the land (said Red Jacket). Why not sell the air, the sea and the sky." Such were the sentiments of Blackstone, of Jefferson, of Emerson, of Carlyle, of John Stuart Mill, Herbert Spencer and others as eminent—Tolstoi said "the government as well as the ruling classes know in their secret hearts that the land question contains all social questions, and that with its solution all special privileges would disappear." Gerrit Smith, the honest philanthropist, said: "if slavery were abolished tomorrow, monopoly in land would pave the way to its re-establishment."

Ruskin said: "The future, not only of England but of all Christendom, must issue in the abolition of rents; but whether with confusion and slaughter or by the action of noble and resolute men in the rising generation of Europe and America remains to be decided."

The right of the people to their land is so self-evident that the Republican party, before it became corrupt, declared in their national platform in 1852,

that the right of all men to the soil is as sacred as the right to life itself."

"The land question," said Cardinal Manning, "means hunger, thirst, nakedness, notice to quit, labor spent in vain, the toil of years seized upon, the breaking up of houses, the misery, sickness, deaths of parents, children, wives, the despair and wildness which spring up in the heart of the poor, when legal force, like a sharp arrow, goes over the most sensitive and vital rights of mankind. All this is contained in the land question."

In 1847 I presented without any verbal reference to Christianity, what is really at this moment the first initial step that practical Christianity demands—the right of a nation to its soil, which became apparent to my mind in my 13th year.

Under the title of "The Land and the People" I demonstrated the sovereign right of a nation to its own soil, the injustice of surrendering it to private monopoly, and the duty of reclaiming the people's rights by a moderate and gradually progressive tax which would excite no disturbance, but which would even before the half century had expired (as it has now) would have made the nation the absolute land lord and enriched it without any injustice, but with benefit to all with an income (previously enjoyed by private robbery) which would have made it without taxation a benefactor to all. (This was republished in the Arena in 1890.)

I had no time then to devote myself to the propagation of the new doctrine which had even less sympathy than Primitive Christianity has now, for I was engaged in a medical revolution, and a new world of science and religion depended entirely on my original discoveries. while this simple political doctrine, demonstrable to the humblest capacity could be diffused by any able and eloquent devotee

who could concentrate his energies upon it, unembarrassed by other and more difficult tasks.

This was well done thirty-two years later by Henry George, who gained a high reputation as a practical philanthropist, in *Progress and Poverty*, and the very simplicity of the movement taking the name of single tax, gave it incisive power, aided by his integrity, eloquence and moral worth. It is encouraging to see the generous response of the people to his appeals in this and other countries.

One such measure is enough for one man, and it is well that he was not embarrassed and the public attention divided by the TEN OTHER REFORMS of even greater aggregate value than freedom of the land.

1. Freedom from the intellectual, legal and moral degradation of a PAGAN CHURCH.

2. Freedom from a blind, soulless education in schools and colleges by giving industrial, hygienic, moral and rational education.

3. Freedom from an electoral system which deprives the majority of the people of power.

4. Absolute security to honest labor against enforced idleness, poverty and suffering by public employment.

5. Absolute equality of rights for women.

6. Freedom of the people's money from corporate control and ownership.

7. Freedom of roads, water works, production of light and power and all other public business, from private or corporate control.

8. Freedom of industry from license taxes and all other taxes and hindrances.

9. Freedom by universal arbitration from war.

10. Relief from the curse of Intemperance, and many other reforms which will result from The New Education, which are too important and profound to be named without a full exposition, but may be

mentioned in the NEW WORLD OF SCIENCE. Yet these ten reforms alone would bring the entire world very near to that realm of peace and love, which Jesus called "the kingdom of God"—the realm of which poets have dreamed and for which martyrs have died.

It has been my destiny and pleasure not to tread any path that leads to fame, honor or profit, by devoting my life to anything for which mankind were prepared, but to seek that which was most important to the destiny of nations, and to which mankind were most averse, for men have always been most averse to that which is farthest beyond the limits of their knowledge and most elevated above their daily lives.

The Apostate or Biblical church does not know or suspect that Land Monopoly is a denial of Christianity, and has always in the past stood as firmly for land monopoly as for the state church, the divine right of kings and for slavery and slave trade until shamed by modern civilization.

But Mr. George did not think Land Monopoly foreign to the religious question. When the power of religion in social problems was denied by an acquaintance, Mr. George replied, "If religion be nothing more than you think it to be, our cause is lost, because unless there is reality in religion and we can appeal through it to humanity, we shall never get back God's land for God's poor children."

Certainly religion demands the freedom of the land, but the landless who suffer from monopoly can see its injustice to themselves without religion. But landlords require a religious sentiment of justice to soften their hearts. That sentiment of justice at the summit of the brain, is what associates man with God in the divine life.

When a commonwealth surrenders its land to private avarice, it places its people under perpetual tri-

bute to landlords for some comparatively trivial compensation or none at all. In a state of 40,000 square miles, the alienation of its land places a terrible burden upon all industry—at one dollar per acre, a rent of \$25,000,000 annually—at five dollars \$125,000,000. In doing this the state usurps the rights of the people and robs posterity, who are under no moral obligation to submit to the robbery. The dead have no right to control the living and impose gigantic burdens upon them.

The landlord's rent for bare land, apart from its improvements, is a double robbery, which people do not understand for want of reflection. The land before the people come to it has no value, but only a prospect of value when population comes. The people have value in their industrial abilities and bring that value with them and take it away when they depart, and if they were combined and shrewd they would refuse to create enormous wealth in city sites for the idle monopolist by submitting to an everlasting tax for creating new values. The value they create is in themselves, and to make them pay for the opportunity to use their faculties is as much a robbery as a fraudulent LICENSE TAX, charging them for pursuing an occupation—the right to pursue their occupations wherever they live being inalienable and not a proper subject for taxation even by the state, though many corrupt governments levy such taxes to assist wealth and burden labor. The only legitimate license tax is a tax upon occupations which are injurious to society and ought to be discouraged or suppressed.

Rent is the first robbery—the tenant paying for what is his own. The right of a landlord to exact \$50,000 a year for the use of an acre of city land for which he may have paid one dollar or ten dollars is precisely equivalent to a right to levy a similar tax upon all ships or goods entering a certain harbor.

Governments which surrender their citizens to such robbery by native landlords or foreigners will not be endured by enlightened people, though confederated wealth will employ all its power to perpetuate the wrong, which reminds us of the taxes levied on ships of merchants by the Barbary states of Africa.

Secondly, this rent deprives a farmer of a certain portion of his crop, perhaps one-third—consequently he is unable to pay full wages to his laborers.

If instead of renting to tenants the landlord cultivates his own lands, he will make the condition of his laborers less profitable than that of tenants. In the Crimean war English landlords in some counties turned out their tenants to increase the supply of laborers and lower their wages.

If the tenant were not under rent he could pay full wages, and in other pursuits the wages would necessarily be equal to the full farm wages or tenant incomes. Thus the whole laboring population under landlords will be paying tribute to the landlord, as well as their personal rents, for the manufacturer will pay no more than landlords and tenants except for superior skill.

This has been verified in England most disastrously in wages. Four hundred years ago the English laborers were prosperous, working eight hours a day and having sufficient wages to support comfortably two families, and the landlord was required to pay the taxes to support the government which was practically the landlord. Then the aristocracy robbed them of their free lands, the village commons, which were fenced and placed under heavy rent, and the taxes for the support of government were gradually taken off the landlords and placed almost entirely on the other classes, making the landlords a vampire class, supported by all other classes, levying enormous taxes upon mines and lands. In consequence, wages rapidly fell; in fifty years they declined one

half in the sixteenth century and ever since have remained close to the line of *necessary subsistence*, and often below that line, so that all reports of the English laboring classes have been dreary records of poverty and suffering in the victims of extortion and many oppressive laws.

The first half of the 16th century, during which the prosperity of the laborers was destroyed, coincided exactly with the lives of the noble reformers Latimer and Ridley, who were *burned alive* in the year in which the ruin of the laborers was completed (as they were reduced to a bare subsistence) for attempting, during honorable and exemplary lives of intellectual ability and eloquence, in which they had attained a high rank in the church, to introduce just a little (very little indeed) of common sense into theology. That has always been and still is an unpardonable offence in the Apostate church.

Prof. Thorold Rogers of Oxford University, who revealed these statistics, was dismissed for his service to humanity.

Prof. Rogers says, speaking of England's poor laborers, whose condition today "is more destitute, whose homes are more squalid, whose means are more uncertain, whose prospects are more hopeless than those of the poorest serfs of the middle ages, and the meanest drudges of medieval cities." I have read harrowing details of their condition and this is a fair summary. A large part of the burden fell upon children who were often made to labor twelve hours or longer in factories until Parliament interfered. But why do we never hear of the churches interfering? A recent writer says of English laborers that the labor of one man will not now sustain a family, for it requires the additional labor of his wife and children to earn the necessary wages.

Are these the brethren whom the Anglican church loves and keeps in ignorance, while the aristocracy

are drawing from their labor rents from estates varying from ten thousand to 190,000 acres? If we look at the earlier history of churches in Europe it is much darker than this. But while the laborers were being robbed, the church assisting by its tithes showed its conception of the good Samaritan, not by remonstrances nor by any action in Parliament where it was influential, but by introducing a prayer to God to make the landlords more merciful to their tenants—a purpose which the church itself could have accomplished.

The landlord's rent raises the prices of food in the country, the prices of all manufactured products in the city, and the price of all that is sold by merchants or hotels and restaurants. All people pay tribute to the idle landlord, and idle wealth becomes more honorable than useful service under the moral dominion of the church and state.

If the people of the United States are worth \$70,000,000,000 in assessable values, about half of that amount is under tribute to landlords as the land of city and country combined is about half the estimated values, being more than half in the city. One per cent upon this half is \$350,000,000, and three per cent (the limit of taxation, generally) amounts to \$1,050,000,000 and between these sums is our variable land tax but it is probably twice that amount as the assessment is always far below the real value. Such is the burden upon industry to maintain aristocracy. Upon our fourteen million families it is probably \$75 each.

What more flagrant and indefensible legal robbery can be imagined than the \$21,000,000 annually taken from the people as a royalty for the privilege of digging their own coal from the earth (as stated by H. S. Robinson, statistician of the Agricultural Department) to collect which miners have been kept in abject poverty, bordering on starvation.

National ruin from monopoly and selfish wealth.

What is the aim and purpose of these gigantic robberies. It is to take the burden of a profligate and wasteful government off the shoulders of wealth and place it upon the shoulders bending under the weight of poverty. It is to build up an oligarchy of wealth, in which fifty men, as Mr. Depew states, could converse the business of the nation. As we are now advancing, five men may exercise the same power very soon.

Yet a selfish oligarchy of wealth never fails to RUIN THE NATION upon which it is fastened, for the history of Rome, of Egypt and of Persia shows that this is the inevitable result.

It is not a personal attack upon the wealthy to state the truth of history and philosophy. The wealthy are in many respects, but not in all, the superior men of the nation, and their unlucky competitors have been just as eager to grasp and to monopolize. All who could, have engaged in the brutal scramble of financial war.

And so it was regarded by Jay Gould, who expressed himself as entitled to victimize all the fools who would have victimized him if they could. Brotherhood is a dead conception—rational Christianity is an unknown system, and the social warfare tends like a football or a gambling hell to increasing brutality and heartlessness, which continually violates the common laws against crime and has made the moral code an “*iridescent dream*” in politics, as was said by an American senator.

The reader may now perceive that land monopoly is a double robbery and a social curse—debasement of the poor as far as possible without direct famine (except in Ireland and India) and debasing the aristocracy and church by establishing a profound selfishness and moral insensibility. But for the invincible fecundity of the human race, India would be desolated and reduced to a desert under British domination as it is

continually undergoing a slow starvation, and millions at this time may be seen as skeletons half clothed in flesh and slowly dying, though there is no country where the soil does not yield abundant food to its cultivators. But in India monopoly holds the food and the wages of the agricultural laborers do not furnish what are the bare necessities of life. Starvation is the CHRONIC CONDITION of the country. Official reports show that the people have not enough of food. Official reports of 15,300,000 in the Bengal Presidency show that 40 per cent of the people could get only one meal a day. Insufficient food is the report all over India.

Prof. Rogers has shown the squalid condition of English laborers; but while the life average of all England is forty years, the life average of India is 23½ years!! The SELFISHNESS of man is the MARTYRDOM of man! and he who submits to any form of selfish despotism, to land monopoly, to millionairism or the enslaving power of ancient Paganism helps to prolong the martyrdom.

It is not foreign to the religion of Christ to discuss and denounce every violation of the law of brotherhood, for the long endurance of these crimes has made them seem respectable and they stand as a firm barrier against the introduction of Christianity.

In stating thus briefly only THE MOST URGENT demands of a restored Christianity, it is apparent that they must shock the fossilized conservatism in which mankind reproduce from age to age the barbarian life and barbarian superstitions (see chapter on Paganism) which ought to have been outgrown in the ten thousand years since they were in absolute control.

To present in full the imperative demands of true Christianity would produce a *still greater shock* and a still more violent opposition, even in the college as well as in the church, for the college has not quite

outgrown the barbarous condition that Bruno described when he visited England, and Prof. Horkey in Italy illustrated when he refused to look through the telescope of Galileo—a similar condition exists today.*

In every other department of life and thought, philosophy and practice, Christianity demands as total a revolution as in reference to labor and land.

The false views that now control the relations of the sexes, family life and posterity** are as blighting to the career of man as the false system of land, labor, government and legislation, and will require as vigorous a struggle for their destruction by reason and science, for they have been incorporated into the constitution of humanity, into all literature and the very structure of the human brain by educated antipathy and disgust.

But the end is approaching and I must retire, alas! without participating in the coming strife of light and darkness, when these questions shall stir the world, and when the church will be sternly asked why have you for ages allowed woman to be trampled on by masculine brutality, and never done anything to relieve her from the prostitution into which *she has been driven* by your social system, which deprives millions of their necessary food and even sinks in unpitied famine so many millions in India, while landlords and governments fatten on them—and POLLUTES THE BLOOD of the human race!

One half of the soldiers returning from India, not

* The moral torpor in some colleges as well as in the church may be illustrated by the language of an eminent and highly salaried university president, who said that the troubles of our country were due entirely to the complaints of those who complained of injustice being done them. It is quite probable that if every body would submit to fraud, robbery, oppression and occasional starvation with entire satisfaction and pleasure it would be more agreeable to monopolists and college presidents of this type.

** A great amount of valuable information on these subjects can be obtained from Bebel's "Woman in the Past, Present and Future," and "Woman, Church and State" by Mrs. Matilda Joselyn Gage.

sufficiently degraded by the life of their bloody profession, are also polluted and disabled by the syphilitic pestilence, while your hostility to the thorough and free investigation of sexual questions (which you call obscene) forbids any wise measures of relief and keeps the whole subject in the darkness of ignorance, even in the colleges, and thus your merciless dogmatism in this as in all the social questions, forces a large portion of mankind downwards into as good an imitation of hell as ignorance and heartlessness can produce—while the Roman theology attributes all the sufferings it produces to the depravity of man and the malign wrath of God—though man might soon redeem himself if released from the mental despotism of theology, which in its blind ignorance still fights, as it has always fought against beneficent science, claiming to be beneficence itself and impudently claiming to be the protector and savior of women whom it degrades by the Pauline forgeries, while her social slavery is maintained in France, Germany, Italy, Spain and Portugal in unrelenting barbarity, though woman by her own struggles has obtained a partial emancipation in England and the United States and the spontaneous affection and gallantry between the sexes would long ago have introduced justice but for the deadly influence of a gloomy theology.

The blind control of the church, utterly ignorant of remedies, unable to find them, and conscious of its helplessness, has recognized PAUPERISM, FAMINE, PROSTITUTION and SYPHILIS as permanent elements of its social system, not one of which does it expect to end, though not one would be tolerated an hour by Christianity.*

* The condition thus tolerated was well described by the poet, Lord Tennyson as follows:

Is it well that while we range with science glorying in the time,
City children soak and blacken soul and sense in city slime;

Whenever the Apostacy meddles with this subject it only adds to the existing suffering and degradation officially, for it meets evil not by good or love but by greater evil—by persecution and cruelty. The method suggested by a New York clergyman for dealing with the degraded women of New York was to place them on an island in the ocean and sink the island.

Prostitution will never cease while women are forced to the verge of starvation. Nor has this question ever been understood. Yet if an intelligent isolated community were placed under my control I would be willing to pledge my life that both prostitution and venereal diseases would disappear without any arbitrary measures or punishments.

But punishment instead of prevention of crime is the Biblical ideal and the New Education to prevent

There among the gloomy alleys, progress halts on palsied feet,
Crime and hunger cast our maidens by the thousand on the street.
There the master scrimps his haggard seamstress of her daily bread.
There a single sordid attic holds the living and the dead;
There the smouldering fire of fever creeps across the rotted floor,
And the crowded couch of incest in the warrens of the poor.

As it would produce a melancholy horror and disgust in the reader to present the authentic details of social conditions everywhere, I offer only the very brief and moderate statement of the famous scientist, Prof. Huxley, which falls far short of much that exists elsewhere: "On a voyage around the world I had an opportunity of seeing savage life in all conceivable conditions of savage degradation; and in this experience of mine I found nothing more degrading, nothing more hopeless, nothing so intolerably dull and miserable as the life I had left behind in the East End of London. If the alternative were presented to me to chase the life of one of those people in the East End, or that of a savage, I would distinctly choose the latter."

Was it the aim of Jesus Christ to establish such a condition as this—so much lower than the conditions of Jerusalem? Yet the ruling church of London assumes to be his representative.

As I would spare the reader's feelings by withholding the gloomy and horrible records of the ages of wrong and suffering, I must also turn away myself from the authentic records, lest my spirit should sink in despair, and think rather of the noble men and women known in history who have resisted unconquerable barbarism till their death in martyrdom, and the thousands who have labored for justice, for humanity, for truth and for science, for whose record I have no space, but whom I long to meet in that high world which will soon be mine, of whom I have already conferred with some in spirit.

crime did not enlist the interest of the church, except in a distinguished Swedenborgian minister who said it was the expression of divine wisdom.

BUT THERE IS A BRIGHTER VIEW OF LIFE.

The contemplation of EVIL ALONE belongs to the pessimistic mind, which knows not the sphere of love. But the careful study of evil only to ERADICATE it is the duty of the faithful physician, and the depth of the mother's love is shown in her earnest anxiety concerning the dangers to her offspring.

This work being largely devoted to portraying the nature of evils, that they may be conquered, follows the example of Christ in denouncing cotemporary wickedness, who was called a man of sorrows. But the author is not at all insensible to the vast fund of good in human nature, upon which he relies for a glorious future, though he cannot in this brief sketch dwell upon the virtues of mankind which are struggling in darkness against ancient wrong and falsehood. It would be more pleasant to reader and author to look at the sunny side of earth life, but the surgeon and the nurse must not shrink from facing the horrors of the battlefield which they would relieve—tears for the past do not dim our hopes for the future.

There is no reputable standard of virtue and justice where such conditions exist, for a false social system based on injustice demoralizes a nation, making all regard wrong as right. Despotism has the same demoralizing effect, and war is a still greater demoralizer, making homicide cruelty and robbery a standard of conduct, instead of being regarded as infamous; and every military parade adds to this demoralization. The bayonet is entitled to no more respect than the bowie-knife of the assassin. If drills are required, the weapons of homicide should be omitted and all the gaudy trappings of the sol-

dier. A military parade is as gloomy in the eye of reason as a funeral procession.

The crowning evil of the monopolies for which selfishness continually grasps, and to which the nations submit, being accustomed to regard selfishness as normal, natural and right, is the building up of an unconquerable and heartless PLUTOCRACY, with an impoverished, ignorant and spiritless proletariat, capable of being controlled and organized in armies to enforce a despotism as heartless as that of royal tyrants. But we trust this will not be possible in the United States.

It would be wrong to believe that evolution cannot advance—that the spirit which moved the Apostles is not struggling still in the blood of mankind, as it appeared in Marion and Paine, in Jefferson and Lincoln.

Every passion grows when indulged and fed. Arbitrary power always makes tyrants, and the indulgence of avarice by the accumulating wealth of monopoly intensifies the selfish elements. In the present condition of humanity no man unless an extraordinary character is fit to be entrusted with millions—no man will imitate Girard—no man who is not far above the corrupt atmosphere of society will prefer the prosperity of the commonwealth to the prosperity of his own family heirs—no man will assist legislation for labor and poverty to conquer the legislation for his own wealth.

Land monopoly is largely responsible for this national demoralization. It puts up the liberty of posterity for sale, making every ambitious capitalist a bidder, guaranteeing for a moderate sum to secure him the services of five or ten laborers to yield him and his lineal successors forever a satisfactory support out of their labor.

A single acre wisely located may support a large family in perpetuity.

Monopolizing land to enhance prices and rents is the same in principle as attempting to monopolize food by forestalling or engrossing, which was formerly a criminal offense. The trap is laid on the soil they are to occupy in the future and the victims suffer from the legislation of the dead; and supposing it right because it has been a custom, they submit contentedly as would a herd of donkeys led up to receive saddles and riders.

Land monopoly builds up **MILLIONAIRISM** and millionairism is fatal to a republic—enslaving to its citizens.

No man acquires a million except by absorbing the product of other men's labor. Millionaire estates came from the labor of the commonwealth, and when the monopolies of land, mines, transportation money and trade are no longer in the grasp of the dead millionaire, his vast estate produced by the labor of the commonwealth should go back to the commonwealth that produced it and is morally entitled to hold it.

Millionaire inheritance should cease at once, and no heir of such an estate should receive enough therefrom to make him a dangerous citizen by increasing the corrupting power of the plutocracy.

The world's entire social, religious and political systems are embalmed in a gigantic mass of literature which deludes the young and prolongs ancient ignorance, but in the coming centuries human genius, unfettered, will consign to the lumber warehouse or the paper mill ninety-nine hundredths of the books of our vast libraries when aristocracies exist no longer. The theological libraries will almost entirely disappear.

Democracy forbids the creation of a dangerous class, and millionaires are the most dangerous class in a republic, being the most honored and most au-

tocratic. The common felon is not a serious danger, because he is proscribed and if detected, punished.

But the millionaire class are already masters of everything but the ballot. They easily *crush any rival* in business—they can procure what legislation they demand, for an honest independent congress or state legislature or city government is now so rare that few observers believe in their existence, and our country's only hope lies in the enlightenment of the suffering industrial classes whose lives are so unimportant now, that when American railroad corporations kill 1900 and severely injure 31,000 of their employes in one year, no one seriously resists the outrage. Why should they, when the country is ruled by corporations, and Chicago in three years, '91, '92, '93, allowed its railroads to kill in the streets 1148 people—53 more than one a day, for the three years, to which it passively submitted. In that powerful work, "If Christ Came to Chicago," Mr. Stead of London revealed enough to excite the horror of every intelligent reader. Every American should read its terrible revelations, and learn the government of American cities; and if he would learn to what extent the church is responsible for our social calamities he should read the eloquent and instructive addresses of Robert J. Ingersoll.

THE MARTYRDOM OF MAN in a nominal republic demands the destruction of the whole fabric of oppression, and one of its strong pillars, the inheritance of unbounded wealth, demands immediate destruction to check the increase of that most dangerous class which Christ deemed inadmissible to heaven, though it may rule the church on earth.

It demands an efficient check upon that growth of wealth which has built up a dangerous and corrupt power out of citizens who have been corrupted by the social system in which they have grown up and are generally ignorant that there is anything wrong

in a system which annihilates equality, establishes plutocracy, and has brought upon our country the dangerous and calamitous condition described as follows, by Gen. L. S. Bryce in the North American Review, which is certainly not hostile to the old social order:

"We are living in the shadow of an unbridled plutocracy, caused, created and cemented in no light degree by legislative, aldermanic and congressional action; a plutocracy that is far more wealthy than any aristocracy that has ever crossed the horizon of the world's history, and one that has been produced in a shorter consecutive period; the names of whose members are emblazoned not on the pages of their nation's glory, but of its peculations; who represent no struggle for their country's liberties, but for its boodle; no contests for magna charta, but for railroad charters, and whose octopus grip is extending over every branch of industry: a plutocracy that controls the price of the bread that we eat, the price of the sugar that sweetens the cup we drink, the price of the oil that lights us on our way, the price of the coffins in which we are buried."

And so it must ever be in the social system of the KINGDOM of MAMMON until the KINGDOM of HEAVEN dawns on earth, of which Christ was the Morning Star; for our social system generates such men as the swamp generates huge weeds and so it is and must be, when instead of loving and serving our great mother, the COMMONWEALTH, we lay out its vast beauty and wealth as an immense carcase and by legislative acts invite the vultures, wolves and tigers to the feast, until but a foul skeleton is left.

What is it today, and what will it be? It will not rot into the old forms of despotism, for the spirit of '76 is not yet dead. Neither is the law of divine love introduced by Jesus forgotten. Whether it shall continue to be called Christianity or find a preferable

Christianity, the ultimate goal of Evolution.

name is quite unimportant; but as it is ethically an ultimate expression of truth, it is the visible GOAL OF EVOLUTION, and there is no reason for despair. The criminal leaders of today would be noble men under a different system. Divine love continually descends in virtues from mothers to their offspring. Save the children and the world is saved. Mothers should learn how much the salvation of our country depends upon them and especially upon their avoiding a contaminating union with unworthy men.

Let them follow the world's foremost teacher of religion. The fundamental difference that distinguishes Christ and ranks him ABOVE ALL TEACHERS of religion either ancient or modern, for which we give him pre-eminent honor, is that his wisdom was more profound, and he did not tolerate the kingdom of Mammon. He tolerated no evil—neither the selfishness of wealth nor the arrogance of power, nor the calamities with which they have filled the world. Wealth was not welcomed to his heaven. His mission was for the relief of the oppressed and suffering—a mission of love (of which maternal love is the ever present example) and of that love there are no better examples than Mary, the mother, Jesus, the son, and John, his beloved disciple. His mission will always be an uplifting inspiration to mankind, and the Star of Galilee will ever shine among our constellations.

DESTRUCTION OF CHRISTIANITY AT ROME

AND CORRUPTION OF THE SCRIPTURES.

The destruction of Christianity at Rome is amply shown by the fact that there is nowhere any record of such a church, such church services and such a fraternal Christian life as appeared at Jerusalem soon after Christ in the Pentecostal days, and is described not only in the Acts of the Apostles but in the writings of St. Paul (1st Corinthians XIV, 21, 31). Everything known since the times recorded in the Acts of Apostles is totally different.

Between the first act of the world-drama in Jerusalem and the second act in Rome, the stage appears closed, and all the original actors have disappeared. They are either dead or gone to Jerusalem and elsewhere—one to India—one to England.

Certainly St. John and St. Jude were living almost to the end of the first century, but they were not wanted in Rome—not invited there; and Rome had not the four gospels during this time of substitution or transformation. It had nothing of gospels but what we now call Apocryphal, except that Marcion about A. D. 140, had an imperfect copy of Luke, which the church suppressed as soon as it could, for the church had been in operation fully seventy years without the gospels—the people depending on priests instead of Scriptures, and when they appeared after a hundred years they were not for the people but for the priests.

As the same Christian name was preserved for the drama, the scene shifting was of course kept as secret as possible, and no description thereof allowed to

survive. All theologians are puzzled by the mysterious juggle, which is no mystery at all when we reflect how necessary it was to conceal the transformation of the Pentecostal church into the Papacy, while maintaining their identity.

The Encyclopedia Britannica notices this mystery in its article on the Episcopacy by Canon Venable of the church of England, as follows:

"An almost impenetrable cloud hangs over the closing years of the first and second century. How is this momentous change, without a counterpart in history, to be accounted for? The more we look into the circumstances the more the marvel grows."

The church has always shunned the light of history until its most honest theologians of the 19th century began their search. Mosheim, the leading church historian, says of the Council of Nice assembled by the Pagan Emperor Constantine, A. D. 325:

"The ancient writers are neither agreed with respect to time or place in which it was assembled, the number of those who sat in the Council, nor the Bishop who presided in it: and no authentic acts of its famous sentence are now extant."

If there had been any honesty in the church—any love of the martyred apostles, it would not have separated itself from the Apostles as soon as St. Paul and St. Peter were dead, and broken up all intercourse with the Nazarene Christians of Palestine and the Christian church established by St. Thomas in India, which knew nothing of the Roman church as the Roman church cared nothing for it.

It would not have suppressed, concealed and destroyed every manuscript gospel, as it did for a hundred years—and after destroying all authenticity, produced its own anonymous production, which proves when examined to be a self-evident fraud.

It would have preserved true, ample and circumstantial lives of the Apostles, instead of the ridicu-

lous fictions which have been commented on in the first volume of this work—fictions which, like the clumsy stories of a detected impostor, reveal his guilt.

Never was there a line of correspondence with St. John by the first two bishops of Rome (since claimed as the first Popes) nor any attempt by them to preserve any memorial of their cotemporary, St. John, and the beautiful teachings of "the beloved disciple," for whom they really cared as little as they did for Christ. Nor had they any knowledge or any record of the previous mission of St. Andrew, the fearless, when he was imprisoned and driven away from Rome.

We have to refer to St. John himself to understand this silence; and he assures us that Bishop Cletus was his intriguing opponent when he was in Rome and instead of listening to him or showing any hospitality or friendliness, used his influence against him. What else could Bishop Cletus have done, when he was under the Christian mask building up a church of Pagan elements, which its most eminent fathers said was the same as the old Pagan church which had existed from the most ancient times—such a church as no Apostle could recognize, and the Apostles had nothing to do with it. All that they left was stoen, concealed and transformed by forgery.

The work of corrupting the gospels was organizing or being planned at Rome even before the deaths of St. Paul and St. Peter and was checked by them but vigorously resumed after their death.

The leader in this was a priest named CARABBAS, whose work was done in the last thirty years of the first century and the first five of the second. To him chiefly is due the doctrine of the miraculous conception, the divinity of Jesus, the miracles after the crucifixion, the doctrine of hell and the devil and the supreme authority given to Peter, the miracles of

loaves and fishes and the transubstantiation of the sacrament.

The work was carried on next by Campanalia, to whom and Carabbas are due the forged epistles of St. Paul and the corruptions of the gospel of St. John which was held in reserve by the priests for perversion. He was concerned in the introduction of references to old prophecies, and he enforced more vigorously the conception of punishment for sinners and the supreme authority of the church.

CAMPANALIA was a conspicuous priest at Rome—a man of influence and power at that corrupt court—a scholar of great learning—a bold and fearless intriguer without scruples in enforcing his own purposes or opinions, considering that the end justified the means. Campanalia lived to a good age.

Those who recognized the changes he introduced in the gospels and doctrines, and might have been disposed to object were in a minority, and did not dare to make much objection from fear of their personal safety. In the absence of manuscript gospels, the humble and ignorant members of the church whose knowledge was only traditional, could not withstand the priests.

Other corruptions were introduced by carelessness and indifference to the truth of the record. It is very uncertain whether any of the first and second century gospel manuscripts will ever be found, but Matthew inclines to the opinion that some may be in existence, buried in Egypt.

Priests in those times were accustomed to read to their churches writings in a dead language—an obsolete Greek tongue, which no one understood, and which they interpreted as they pleased as sacred writings.

Having expressed to St. Paul my wonder that he had not, when conscious of the perversion of his writings, succeeded in reaching mankind through any mediums to resist the impostures, he informed me that he had often impressed mediums in the Catholic church and given them the truth, but that it had always been suppressed by the clergy and the mediumistic writings destroyed. The difficulty was not so much in giving the information, as in having it received by the church.

As to the forgeries and forgers, St. Paul says that many centuries ago he came into contact in the spirit world with some of the fabricators and denounced them vigorously for their duplicity. He met with Campanalia and many others centuries ago, but Campanalia has since dropped out into another atmosphere away from our spirit world.

In a recent communication from Moses he referred to the entire failure of the ancient spirits to reach mankind with religious truth and said that as they had failed in every attempt they decided to use their influence in preparing some one by whom they would be able to reach the modern world.

There is another spirit called JUSTITUS, a Latin scholar of the church of Rome, a scribe to Campanalia, from whom St. Paul more directly learned of the work and agency of Campanalia in misrepresenting and misinterpreting his writings and utterances. He was but the scribe, and did not himself change the writings, except under the authority of Campanalia.

Justitus passed over about sixty years of age, and it was not many years before St. Paul met him and called him to an account. At that time Justitus made known the whole affair and exonerated himself by showing that he had been under the dominion of

Campanalia and the church, bound by ties of relationship as well as of ecclesiastical authority, and could not well do otherwise.

Justitus was a spirit who desired to be fair and just and he expressed profound repentance for his part in the work of misleading the people. He has advanced spiritually and is an intelligence of high merit and strong character.

Campanalia passing to the spirit world, remained a long time in the environment of darkness, and St. Paul did not get to him sufficiently to impress his conscience concerning the iniquity of his past course until he had been in that world about four centuries. Campanalia, meanwhile having lived close to various individuals of positive and unscrupulous character like himself, of various successions to the priesthood.

But after this time St. Paul reached him and had a reckoning with him. He did not at first evince any sorrow or remorse for his deeds, but at later times he did, although he never seemed to desire to make it known in any way to earth that he had done this wrong. Finally he drifted out of the spiritual atmosphere belonging to this world to the environments of another planet to which he seemed to belong, and St. Paul lost sight of him entirely, but Justitus can be called on.

St. John, St. Luke and St. Matthew have been active in tracing the origin of the frauds practiced on the world in the name of the Christian religion. They long ago came upon those instrumental in producing this fraud in the spirit world, and called them to account.

They found that the whole system of false teaching rested upon a priesthood composed of Hebrews and Greeks. There were in the early days of Christianity men connected with the priesthood, well educated, strong-minded positive and intellectual, not only by learning but by personal acuteness, and these men as

a whole, with but one or two exceptions, were unscrupulous and determined to formulate and establish a system of ecclesiastical thought and training which would invest the church and the high officers with all authority in matters of religion—a system which would teach the masses that they need not trouble themselves over spiritual doctrines; but that if they had faith in the church and priests that would be sufficient.

Besides Campanalia there was TARTURUS at Rome, of Greek extraction, associated with men of letters. Tarturus was before the close of Campanalia's work but continued there, carrying on the propagation of fraud as to the gospels early in the second century.

There was at first one before Trajan named Carabbas, a Hebrew scholar considered and revered as first in authority at Rome, a high priest who became a leader in the churches. He was before Campanalia, and known in the time of Paul in connection with the old system. Paul considered him a chief persecutor. He joined the church after St. Paul's death, professing to be a convert, to get hold of the gospels and subvert them to his own purposes.

Carabbas was personally friendly with Nero and it was understood by Nero that he should corrupt Christianity, for he was alarmed at the progress of the Christian faith, and it is believed that he devised this plan of defeating it. His mother was also concerned in this affair, and it was by her counsel that Nero communicated with Carrabas, instructing him to ingratiate himself into the good offices and attention of Christian believers.

He did not attempt it in the time of St. Paul who knew him too well, and had undergone his persecution. But just after the death of St. Paul there was much tumult among the people, and some of those who had respected St. Paul and admired his fidelity, though adherents of the old system, expressed their

indignation against his execution, and joined the Christians. Most of these were honest, and some were put to death by the emperor's order. Taking advantage of this state, Carabbas professed conversion to the Christian faith, and was welcomed by some of its leaders as a strong accession, and before long was placed in power where he had easy access to the records of the disciples and the letters of St. Paul that were of importance in his counterfeiting work. The work of Carabbas was on the four gospels directly with the life and works of Jesus and the Epistles of St. Paul.

The early fathers of the church were misled, but had they been warned they might have eliminated the frauds if they had tried. The apostles have endeavored to reach mediums, but never found the right mediums, nor has the earth yet produced such mediums as would give the best report. Much connected with the gospels of Jesus and the career and lives of leaders (says St. Matthew) we cannot transmit now but the text of the gospels has been made correct.

As we have told you Justitus was the scribe of Campanalia who was a high priest of the church at Rome in the 2d century, during the reign of Trajan [born A. D. 52, Emperor A. D. 98, died August 117.]

The power and dignity of Campanalia were recognized for many years, from perhaps about the close of the first decade of the second century, reaching on nearly to the close of the fourth decade with almost Papal authority, over thirty years. [This was during the terms of the Popes after Anacletus, the most arbitrary of all—viz. Evaristus, Alexander, Sixtus and Telesphorus—B] During that time he had complete sway practically over the minds of the people in the church, and he made this power felt so strongly through his personal influence that the people came to submit without question.

Campanalia was very dogmatic and arbitrary; full

done and they fell short of a complete record of the works of Paul and the Apostles.

Gradually the new version became adopted and the old writings destroyed by the priests and people, so that the New Testament as presented to the world in later years, became the support of the church in the so-called Christian religion.

Justitus remained with Campanalia during his life of active service, and was sworn to secrecy concerning these alterations by a most impressive oath which he dared not violate even if he had desired, but he felt no special desire to do so, because he was under the personal influence of the high priest, and his whole life was shaped by that influence.

At first he demurred to Campanalia, as to undertaking this work but his scruples were soon overcome by the personal persuasions and influence of the priest, who bound him by the oath mentioned not to divulge any part of the work.

Justitus knows nothing of importance added or subtracted since Campanalia's time, though there might have been some errors of translation or interpretation.

Justitus wrote in Latin. He was also a Greek scholar, and understood Hebrew. Translations were made by some of the priests of lower rank, who were put to work to translate this Latin version into other languages under the authority of Campanalia. They knew of these alterations but made no objection and all were bound by an oath to maintain in answer to all inquiries that the new version was the correct one gained from manuscripts and records preserved by the church, that had never before been compiled and published. [Such being the statements of Justitus and the Apostles, it seems probable that acute linguists might discover in the Greek and He-

brew versions some evidences that at least the fraudulent portions of them were made from Latin originals—B.]

TESTIMONY OF CELSUS, THEBIUS, CLAUDIAN AND
PRECOTIUS AS TO GOSPEL CORRUPTION.

Celsus (according to Chambers' Cyclopaedia) was a philosopher of the second century who wrote A. D. 150 under the title of *Logos Alethes* (the true word) against Christianity, and "charged Christians with having wilfully altered their sacred writings." He charged them with blind credulity, religious arrogance, unphilosophicalness and self contradiction, party divisions and varying opinions. Gibbon mentions "the complaint of Celsus that the Christians were perpetually correcting and altering their gospels." It is true the canonical gospels were not then publicly known or circulated, but their doctrines were given the public by the priests, and Marcion's gospel was very extensively circulated, as well as the gospel of the Hebrews and gospel of Peter and portions of the Pauline epistles were publicly known.

An interview had been arranged to hear from Celsus, a philosopher of the second century, who in his *Logos Alethes* had criticised the Christians of his time, and charged them with tampering with the scriptures.

Celsus seemed too remote to come into direct communication, and what was received was transmitted from him by Matthew, as follows:

Celsus remembers very well his connection with the early Christians and observation of their practices. He claims that while there was a considerable body of men among them who were staunch in their adherence to the simple faith of Christ, there were others prominent in the church, who, to his mind at

the time, were unscrupulous in their dealings with the gospels.

Not only he became aware of the perversion of the gospels, but others of discernment noticed their work and protested against it, but in most cases their protestations were silenced by the priesthood and were not recorded.

Celsus took every opportunity of denouncing the spurious work of the priests in perverting the Bible record and misrepresenting the mission of Christ and the apostles.

Those among the early Christians who remained faithful to the old standard of Christian faith and love were ostracised and hunted from place to place, so that they became scattered and their denunciations lost all effect with the people. He himself was not persecuted to that extent, and he continued to object to the work of the priesthood, accusing them of perverting the gospel for the aggrandizement of the church and perpetuation of dogmatic priestly rule.

They had considerable influence with the authorities. Though church and state were not united, the priests had an influence on the rulers. Christianity was growing in power because many of those placed in charge of religious doctrines were favorites of the emperor, and members of the aristocracy.

Celsus was unconvinced and in many ways misrepresented by his clerical enemies who did not like his plain speaking.

He continued to live at and near Rome, but as those who had supported him in his work were silenced, some through policy, others by being banished, he gave up writing against the fraud and settled down to a studious life.

There was a time of tribulation which lasted about a year in which all who dared to openly protest against the rising power of the priesthood were threatened, and he among the number. But he felt

that he could not go back. He had enough of positive elements in his nature to hold him fast to what he had undertaken, and so for a year he lived in danger of violence.

He left records of the times and of the doings of the early Christians, and the fathers of the church.

This spirit does not come very close to earth, and what we get from him is transmitted through intermediates.

There was another thinker and scholar of the earlier times named *Thebuis*, a native of Egypt, who had gained his education at Rome, who was a student of the early primitive gospels, and who became convinced of their simplicity and purity. He was conscientious and sincere, and desired that only the true works of Christ should be presented to the people. He was aware of the perversion of the Christian religion by the priestly tools of the emperor Nero. These priests had been placed in their position by the influence of the monarch with the express understanding that they were to arrange a system of religion somewhat in accordance with the old Pagan ideas of sacrifice and of sacramental rites. There was intrigue between the priesthood and the aristocracy. The early Christians with their spirit of martyrdom had been slowly gaining in force and extending their views of religion through all the surrounding country. The emperor and his court knew of this growth and felt that it would before many years, overwhelm the land, and they entered into a secret conclave with certain persons who had been attached to the Christian body, for the direct purpose of perverting the doctrines and establishing a church which would confirm the authority of the high priests and rulers and prevent the people from having their own ideas of religious duty and worship and thinking for themselves.

Protest of Thebius and Claudian against fraud.

Thebius strongly protested against the work of the priests, and he left records of the protest, which if in existence today would bear strong testimony to the alterations made in the scriptures by these men.

The records of Thebius were destroyed by fire in the Alexandrian library. He being an Egyptian by birth and having powerful relatives in Egypt, it was his custom to send copies of his writings to that country, and these were preserved and in time placed in the library at Alexandria that was destroyed.

The denunciations of both Thebius and Celsus of the corruption at court and its intrigues with the priesthood were vigorous and unqualified. Thebius expected to be thrown into the arena with wild beasts but departed unmolested to his country where he lived many years and died in peace.

(Q. Were there any others concerned in opposition to the priests?)

None so pronounced as Thebius, though there was one, who, for a time antagonized the church in its dealings with gospels, named Claudian—a Greek who was a scholarly man. His antagonism seemed very fierce at first, and created quite a tumult among the Christians along the Mediterranean, but it soon died out from the lack of stability in his nature.

Celsus thinks there must be somewhere a record of Claudian's brief work of inciting the people to rebellion against the priests, and but for the fear which the illiterate masses had of banishment, there might have been an open rupture between them and the church. As it was, they did not dare to move, and Claudian, discouraged, returned to a secluded life in Greece.

Celsus says there were writings of Claudian known to the fathers of the Roman church as late as the 15th century, and if they have been destroyed it is since that time. There are many who have been prominent in early Christian work, whose names are

not preserved, and some may be able to convey information fully as authentic and instructive as can those whose names are preserved.

To psychometric observation Celsus appears as a man of strong, solid, positive character, observant, intellectual, firm and upright—one upon whose judgment we may safely rely.

TESTIMONY OF PRECOTIUS.

Matthew brought two spirits to testify as to the corruptions of the gospels, Precotius and Constantia.

Precotius was of Greek ancestry and lived in Rome from the last decades of the first century to about the 48th year of the 2d century, when he died at Rome, then about 73 years of age.

He was a scholar and concerned in affairs of state, also closely connected with the church, though not as bishop or priest, rather as a man of letters.

He was acquainted with Carabbas when he was a young man, but not so much as with Campanalia, yet sufficiently familiar with both to speak of them. He was also well acquainted with Justitus, the scribe of Campanalia, and he is ready to answer your questions.

In personal appearance he is rather short in stature, slender and well formed—has a noble face, clear dark eyes and an abundance of hair naturally curling, which though dark, became snowy white. His countenance is mild and pleasant and his disposition genial, attractive to friends.

He was not as positive in character as many contemporaries, and though knowing many of the corruptions and actions of the priests, did not make a vigorous protest against them, as he desired quiet and did not wish to be embroiled in turmoil.

(To Precotius—How much were you acquainted with the early corruptions of Christianity?)

Quite a good deal—more under Campanalia than Carabbas; but having been familiar in early youth in Greece with the original doctrines of the Apostles, and at the beginning of the second century, having learned of the version of the gospels put forth under Carabbas, I became aware of the alterations and interpolations which had been introduced.

My knowledge of the primitive gospels was clear and distinct. They put forth no pretension of supernatural powers for Jesus and his followers; for although they stated circumstances of grand spiritual work performed by them, the claim was made that this work was performed by the Nazarene and his apostles under the guidance and power of the spirit and that similar works might be performed by those who would forsake earthly things and live in harmony with the spiritual, seeking the highest light and inspiration.

There was no mention made of a miraculous conception in the early scriptures, nor of the body of Jesus walking on the water, though it was stated that he in spirit visited his disciples by night when they were on the sea and allayed their fears.

The narrative of the gospels in its original purity gave a clear and simple statement of the birth, life and works of the Nazarene, and of his crucifixion—also of circumstances and doings of his disciples.

At Rome during the last five years of the first century I was engaged in studying religious history and making notes and extracts concerning various historical records of different nations, and became well acquainted with Carabbas and learned of his agency in revising the gospels.

It was at that time that the stories of various miracles attributed to Jesus became accepted. At first these were not boldly proclaimed to the people, but in the next ten years they were sent out to dif-

ferent countries and retailed by the priests, according to the rule of the church.

Before that time there had been no general idea of a veritable hell, but the people had understood that future punishment or reward for human deeds consisted of the conditions of the mind. They had not been told that their future state depended on any mere matter of belief or faith, or on their acceptance of Jesus as a mediator between them and God.

But the priests explained this as meaning a literal hell for the people unless they accepted the teachings of the church, and subscribed to the faith presented in the name of Christ, and their explanation gradually became received by the common people.

In the time of Campanalia some attention was paid to the revision of the Pauline letters and introduction of old Hebrew prophecies.

He was a very positive vigorous intolerant man, who carried everything before him by his strong will and dominant bearing. He was feared rather than loved, and his authority was not questioned. There was very little resistance. A band of early Christians who wished to preserve the purity of the records of Christ and the apostles met frequently to plan means of resisting the work of the priests, but were able to accomplish very little; being persecuted with false charges. Some of that band were imprisoned for years on charges of treason against church and state which were blended and co-operating.

Others were scattered, going out into different districts protesting to the people against the corruptions, but meeting little favor because of the fear and ignorance of the people.

CAREER OF THE CHURCH.

The church founded by fraud and force on the destruction of Christianity, has had an unvarying record of warfare against knowledge, liberty and pro-

gress, of identity with despotism, war and cruelty, of profound ceremonious hypocrisy and of antagonism to Christianity, which it has always suppressed with warlike ferocity. But overawed and restrained by modern civilization its true character can be learned only from the nations which it has controlled. It becomes harmless only when it becomes powerless.

What it developed at its origin is well known, and is described by Gibbon as follows: "The corruption of manners and principles, so forcibly lamented by Eusebius, may be considered not only as a consequence but as a proof of the liberty which the Christians enjoyed and shared, under the reign of Diocletian. Prosperity had relaxed the nerves of discipline. Fraud, envy and malice prevailed in every congregation.

The presbyters aspired to the Episcopal office, which every day became an object more worthy of their ambition. The bishops, who contended with each other for ecclesiastical pre-eminence, appeared by their conduct to claim a secular and tyrannical power in the church; and the lively faith which still distinguished the Christians from the Gentiles, was shown much less in their lives than in their controversial writings."

In the first three centuries every essential of Christianity had disappeared. Spiritual communion, brotherhood, democracy and imitation of the Apostles had vanished. Ostentation and ceremony with rivalry for wealth and power, prevailed everywhere, while religion was expressed by fierce contentions as to the proper day for celebrating Easter and the proper theory of the Trinity; and its arrogance was fully expressed in the doctrine of burning heretics, coming from its leader, St. Augustine.

Christianity was too far above the age when it came, for its rapid diffusion. It is the religion of democracy, of liberty and light, and as democracy

slowly approaches, its time is coming. But it could not possibly be realized in Rome when there were no apostles there.

That it was an impossible religion for Rome is apparent in Roman history. As well expressed in Prof. Draper's eloquent and able history of the Intellectual Development of Europe, "No language can describe the state of the capital after the civil wars. The accumulation of wealth gave rise to a universal depravity. Law ceased to be of any value. A suitor had to deposit a bribe before a trial could be had. The social fabric was a festering mass of rottenness. The people became a populace. No crime that the annals of human wickedness can show was left unperpetrated—remorseless murders, the betrayal of husbands, wives and friends; poisoning reduced to a system—adultery degenerating to incest, and crimes that cannot be written."

Tacitus and Josephus give an equally shocking picture of the first century, in which the Apostate Roman church originated and left no record of resistance to the general depravity, but an abundant record of priestly fraud and fiction and circulation of "pious frauds" among the people.

"A melancholy truth (says Gibbon) obtrudes itself on the reluctant mind."

"The church of Rome defended by violence the empire which they had acquired by fraud; a system of peace and benevolence was soon disgraced by proscriptions, wars, massacres and the institution of the holy office (the Inquisition) and as the reformers were animated by the love of civil as well as of religious freedom, the Catholic princes connected their own interest with that of the clergy and enforced by fire and sword the terrors of spiritual censures. In the Netherlands alone more than 100,000 of the subjects of Charles the Fifth are said to have suffered by the hand of the executioner, and this extraordinary

number is attested by Grotius." This was for the enforcement of Catholic despotism and the Inquisition.

Buckle has well epitomised the history of the church in his History of Civilization, as follows:

"When towards the end of the fifth century, the Roman empire was broken up, there followed as is well known, a *long period of ignorance and of crime*, in which even the ablest minds were immersed in the grossest superstitions. During these, which are rightly called the DARK AGES, the *clergy were supreme*. They ruled the conscience of the most despotic sovereigns, and they were respected as men of vast learning because they alone were able to read and write—because they were the sole depositories of those idle conceits, of which European science then consisted, and because they preserved the legends of the saints and lives of the fathers, from which as it was believed the teachings of divine wisdom might easily be gathered."

The struggle he says is "always the same, and represents the opposite interests of reason and of faith, of skepticism and credulity, of progress and reaction, of those who hope for the future, and of those who cling to the past."

"Early in the 11th century the clergy first began systematically to repress independent inquiries by punishing men who attempted to think for themselves. Before this, such a policy, as Sismondi justly observes, was not required. "During many ages the church was not troubled by any heresy; ignorance was too complete, submission was too servile, and faith too blind!!" But the church had law enough to restrain heresy as soon as it came into power.

"As knowledge advanced, the opposition between inquiry and belief became more marked. The church redoubled her efforts and at the end of the 12th century, the Popes first formally called on the secular

power to punish heretics. In 1222 a synod assembled at Oxford caused an apostate to be burned."

In 1248 under Innocent IV the Inquisition was established to aid in crushing such reformations as the Albigenses and Waldenses, which were honest efforts to realize Christianity.

The Inquisition was the maximum horror of the world's history—and the perfect expression of the animus of the Papal church which has never repented of burning the philosopher Bruno.

The rule of the Papal church has always been a continuation of the "Martyrdom of Man." France under Louis XIV and Spain under Philip displayed the barbarian nature of church, both countries being reduced to ignorance, distress and beggary by the persecuting intolerance of the church.

Its crowning infamy was the savage murder by fire and water of millions of innocent women under the insane charge of witchcraft, and its marching millions of the ignorant armed dregs of Europe in the CRUSADES to the field of slaughter in Palestine to conquer a more highly civilized people.

This volume cannot illustrate so vast a subject but it cannot overlook the contrast between the angelic wisdom, the heroic love and the unselfish devotion even to an ungrateful humanity in the religion of Christ and the daring ambition, the merciless cruelty profound hypocrisy and cunning which have founded and maintained for 17 centuries the Papacy—which have been concealed by the pleasing manners of its leaders and followers. Fanaticism the most deadly is disguised by the personal virtues of its dupes as the most pleasant wine may convey the deadliest poison. The danger of Romanism lies in its power over the credulity of youth—its power to establish a strong partizan feeling and an aversion to investigation.

Founded by fraud, hand in hand with Paganism, in the midst of the very centre of corruption and crime at Rome, it has obeyed the laws of heredity. Its leading doctrine of a limitless hell as the chief feature of the universe, being the maximum embodiment of malignity and insanity was fortified by the infinite chimera of a malignant but ignorant and insane demon, who had to inflict death on himself because a woman ate forbidden fruit. To a rational mind the orthodox conception of deity seems like either the babble of insanity, or a grotesque caricature of African superstition, but as it is still seriously taught it has provoked from a liberal clergyman, M. J. Savage, quite recently, the frank and manly statement:

“If there was such a man in this city today having such a character as the orthodox churches attribute to God, you would not speak to him or invite him to your homes. Take all the great criminals, roll them into one, and he would be white in comparison to the idea of God comprehended in the Presbyterian faith.”

THE APOSTOLIC CIRCLE.

THE FOUNDERS OF CHRISTIANITY.

The four gospels have always been blindly and reverently accepted by the church, without regard to the fact that historical criticism shows that they are not entirely harmonious and that it is impossible to prove their authorship by the Apostles or trace them far beyond the end of the second century.

Nothing is said of the fact that they have no clear consecutive arrangement as to time and place nor as to their shocking absurdity in ascribing to Jesus language entirely contradictory to his true character and an insane prediction evidently false (for he was not insane) as well as miraculous legends which only ignorant superstition could accept. All these corruptions have been erased by the Apostles, but the confusion of the narratives remains.

The gospels are not histories. They are only detached memoranda prepared by men unexperienced in writing to preserve their recollection of important incidents and conversations, and prepared years after the events occurred and therefore very imperfect as a record.

To obtain a clear understanding of the history of the mission I have applied to St. James of Galilee who seems to have the clearest memory of the mission and received his assistance in preparing the following narrative; in introducing which I must speak of the grand mission of Jesus and his disciples, as a moral illumination for man.

Perhaps their figures look more colossal because they rise like mountain peaks above the dreary inter-

vening desert. How different they were from the men of the lower strata of humanity today.

In them the coming ages were overarched and the future was the present. The man whom Evolution is destined to bring appeared before his time as a prophetic hint of the future. In them humanity rose to its full moral dignity. For them there was no overpowering past, with its worldwide traditions and superstitions—no Jupiter, Apollo, Mars or Venus—no golden calf nor altar of sacrifice, nor sacred ark nor misleading devil. Their only past was that of heaven which was also their future—for the messenger of the Father power was with them and that was enough.

The nations around them were in darkness, but they were in the light, and they realized their mission as teachers. It was a dangerous mission, but its most tragical ending would only lift them to the fruition of their best hopes, the verification of their wisdom, the life that Jesus revealed when he reappeared.

How different are the men of today and yet how like the men of the first century. How saturated with the superstitions of the most remote antiquity—the child myths of a suddenly created world by a petty god for whom there was no universe, and all the masquerading myths that are labelled as Christianity, but cannot hide their origin. The world's leaders bow to these superstitions with the reverence that children give to Santa Claus. Even the learned and eloquent Gladstone is unable to rise above the ignorant millions into the atmosphere of unclouded vision and honorable history.

The modern man lives in the same sphere of selfishness and war as the man of the first century, who was ready in the indulgence of his passions to encounter national extermination which was realized by the Jews.

He is unable to govern himself and therefore surrenders the sword and the lash for his back to any accidental master, in choosing whom he has no voice, and worships the power that is usurped, for he claims no power over his own destiny. So is Europe ruled today. Stupid, commonplace without one lofty thought, and passionate folly are revered more than the loftiest wisdom.

The thought that man as the expression of heaven should preserve and protect all that inhabit the earth was the thought of the Mission which the missionaries carried back to heaven whence it came.

But it was a blessed revelation of the possibilities of humanity, forgotten almost as soon as the teachers were withdrawn, and the ancient reign of fiction, ignorance and war restored, which has never been extensively disturbed, for war is recognized as the destiny of man, and the name of Christ has been used to sanction such a destiny.

The petty men of the temples today are rehearsing still the most ancient myths, and the statesmen make war and war's possibilities their supreme policy, and neither church nor government deems the protection of all humanity its duty.

Could the voice of the disciples have been heard and heeded, the protection of all humanity being the aim of every individual, the kingdom of heaven would have suddenly appeared, and it will come suddenly wherever and whenever these words are heeded.

The spiritual life of the disciples was the life of complete manhood, to which we may apply Byron's description of the physical manhood of the early settlers of Kentucky.

"For tall and strong and swift of foot were they
Beyond the dwarfing city's pale abortions."

There was no such spiritual manhood then, nor has it appeared since, except sporadically, or in the narrow sphere of woman's love. Upon each pair of

shoulders then rested the burden of the world's salvation. Are there not some today who are ready to assume that burden? History has recorded the lives of a few who would have been among the Apostles if they had met Jesus.

These men were real heroes and do not need the glamour of mysticism in which their lives have been hidden. Their brief history appears in volume 1st and their personal appearance may now be sketched.

Their dress was of a cloth like that in early days woven by women, generally white, but sometimes red or of peculiar shades of purple. The robe came to the ankles and under the robe a garment similar to trowsers and a tunic of heavy material, or lighter in summer and linen was worn by the higher classes. The robe was sometimes open at the breast, but usually closed—with the majority it was nearly always white, but sometimes drab or a light gray. On their feet they wore sandals of olive wood with leather thongs and sometimes a cap in front half way to the ankle. The soles of olive wood were from an eighth to a half inch thick. The dress of Jesus was the customary robe secured by a band at the neck and at the wrists—hanging loosely on the body with a girdle or cord at the waist.

His father was a good carpenter and Jesus in his younger days, did good carpenter work.

His person and his manners were faultless, impressive and attractive, and his voice powerful and far reaching, yet pleasing and full of the power of the soul.

THE GROUP OF APOSTLES.

The sacred heroes of the Apostolic band might seem more imposing to the superstitious if enveloped in the haze of concealing mists, but real heroes need no concealment from those who can appreciate their heroism.

A religious observer, transported into the sphere of the disciples that walked with Jesus would have found a deeply interesting circle. Their long robes, sandals and turbans presented little variety in adornment, but their characters presented much diversity, much dignity and force, and that perfection of good breeding which comes from sympathy, kindness and the intuitive tact which belongs to spiritual natures. They were impressional, psychic and farseeing, and in sympathy with each other as well as their teacher.

He would probably first be struck by the appearance of ST. PETER, the oldest of the group, fully twelve years older than Jesus. His stature was above the common height, with a large boned, strong frame, broad straight shoulders, dark brown hair, deep hazel eyes, a beard eight or ten inches long, as it appears in his portrait and a large head of the Jacksonian type, with the rather narrow temples that indicate a bold self-reliant man, unembarrassed by diffidence, and unwilling to be a follower—rather aggressive than submissive, differing widely from the reverential John the Baptist, and even from his own amiable brother Andrew.

His voice was deep, heavy and strong but not so far reaching and effective as that of Jesus. In meetings he generally came to the front as a leader.

He was an important acquisition to the band, but so different in his nature from Jesus as to be a serious care to him, for he would have preferred a Jesus of a more worldly and aggressive nature. His portrait, which is quite correct, shows his character.

His younger brother ANDREW, who looked about five years older than Jesus, was not so imposing as Peter—of medium height and rather slender form, his complexion was fairer than that of any of the group. His head tended to lean forward modestly. His spirit was amiable, lenient and easily moved—deliberate in thought, but inflexible and fearless when he

had decided on his course. He was an energetic propagator of the truth, but not with the restless energy of Peter. Full of energy and daring when he went forth, he would relax in the indulgence of his kind and affectionate, social nature. Yet he was a man of strong likes and dislikes and a fearless courage which carried him through where others might have failed.

JAMES the half brother of Jesus, a man widely beloved and influential—a true Christian—a wise, practical and active man who superintended the gospel work in and around Jerusalem, was a man of medium height and build, with full round features, very heavy eyebrows, large nose, thick lips and beard reaching down on the chest.

He had a family of two boys and three girls. His father, Joseph, died before the crucifixion and before the apostles had been gathered.

He was very popular and often addressed the people. He gave them the feeling that he was not above them, but one of them, and desired their co-operation in order that he might work for their welfare. He made them feel that he was constantly guarding their interests and this kept them in an amiable mood, avoiding disturbances. There was much indignation among his friends over his violent death and the high priest who caused it was deposed.

SIMON was a strongly built man of medium height, zealous and persevering, but modest in deportment, with strong magnetic healing and spiritual powers, who carried the gospel to the barbarians of England where he was hung.

ST. THOMAS, a strong character, one of the most efficient and vigorous, was rather above the medium height with broad shoulders, much like St. Paul in his general appearance, but his eyes larger—his spreading beard not quite so long. He was remarkable for having large ears and was jocosely regarded as desiring to hear everything.

It was not skepticism but the desire to know all and be able to satisfy all which prompted his words at the materialization. He was very efficient as a propagator. He had good success in India and some denominations have assumed his name.

ST. PAUL who visited the disciples, but was not in the first band, was older than Jesus. He was of a milder disposition than Peter, more devoted and patient, earnest and zealous but not so combative or ambitious as Peter. He had no great tact and was liable to be imposed on—being inclined to accept people on their appearance, feeling that as he himself was so inspired with the idea of Christ saving the world that all must believe and help.

He was a man of medium size, with a high forehead, broad across the eyes and cheek bones narrowing down to the chin. He wore a long beard coming down to the stomach.

He was not bald; his hair, which was black, was rather thin on the top of the head. His eyebrows were heavy but the eyes rather small—yet had magnetic force—the face and nose were symmetrical, not at all ugly or repulsive—nor had he any physical defects. The kindness of his heart was apparent in his face. He was bold in speech, but not quite so much as Andrew—gentle in manner, unselfish and not physically strong. His style of head indicated profound faith, intense sensibility and profound inspiration.

MATTHEW was a man above the ordinary size and build, having a large, well shaped head and pleasing appearance.

BARTHOLOMEW and PHILIP were not well organized for success, and their labors were comparatively barren. Bartholomew had profound faith and inflexible earnestness, but his profound faith and inflexible earnestness were not sustained by the same strength of character which led Thomas to success on the

western coast of India, while Bartholomew followed an humble career among a more hostile and fanatical people of Northern India, along the Ganges where he had a brief and unfortunate time.

ST. JUDE, the half brother, who was so warmly devoted to Jesus, though so very slow to recognize his greatness, was of medium height and build. His head was rather small and neck rather long—forehead perpendicular—temples rather full with full rounded lips, small chin uncovered by beard. His beard was somewhat thin, inclined to curl. His hair and beard were of a golden brown—his eyes a trifle lighter than the beard. His head usually inclined forward to the right or left—his complexion was fair. His disposition was modest and retiring. He was amiable and affectionate at home, and thoroughly devoted to Jesus, considering it an honor to serve him.

ST. MATTHIAS, the successor of Judas was well described in vol. 1 as a strong man both mentally and physically—broad and well built—philosophical loving, psychometric, intuitive and prophetic—a good healer and an active philanthropist.

About half of the Apostles were devoted to their mission without domestic cares. John and his brother James, Matthias, Simon, Bartholomew and (when in Rome) Peter and Paul.

JOHN, whose portrait is published, was rather tall but not stout. His nature, though firm and profound in devotion to everything sacred did not possess the animal force adapted to that age by which modern revivalists stir the multitude. He is therefore not in so close a relation to earth as others and has difficulty in communicating and making definite statements. What was lacking in him was fully supplied in his brother JAMES, well called a Boanerges, whose fiery force in behalf of truth which led to his martyrdom gives him a more perfect vitality in com-

municating with this world. It would have been well if he and St. Paul had travelled together and avoided Rome. They would have roused a high enthusiasm by their intellectual vigor and eloquence.

We can see now that Peter and Paul made an unfortunate mistake in going to Rome, which was the lion's den. Their courage made them too fearless. A tour in Persia or even India would have been far more fortunate.

Personally St. JAMES was tall, a little above medium height—of graceful carriage and rather slender. He had a high forehead, dark hair, inclined to wave, almost in ringlets, dark, curling beard, large dark eyes, an active temperament and quick fertile brain.

His features were prominent but not coarse. Such was his appearance on earth and like this is his appearance in the higher life.

The pioneer St. JOHN THE BAPTIST, of whom we have a good picture though his features may be too sharply portrayed, was a man of deep feeling but not of profound intellect. In that there were none superior to St. James of Galilee, commonly called James the Great. John the Baptist was very intense and positive when his feelings were roused—immovable in principle—but in his personal relations mild, lenient and sympathetic—slow to anger until provocation accumulated. His voice was powerful and penetrating—of the character not requiring loudness to be heard at a distance—resembling the voice of Jesus.

The disciples clung closely to Jesus with sympathy, affection and reverence, but the difficulties of their undertaking would have overpowered men of less profound inspiration. Matthew confesses how deeply he was depressed at times, and it was indeed a weary and exhaustive conflict for Jesus. To him death was not unwelcome. To emphasize his mission by a tragic death was a foreseen necessity, from which he did not shrink. Neither did Socrates shrink when

the hemlock was offered. And many lives are yet to be offered on the altar of sacrifice before the age of brotherhood arrives. Yet not sadly or sorrowfully should we go when it is necessary, for it is a more joyous thing to reach our happy home above than to carry on the weary conflict in a dark and stormy world. The near approach of my final scene will be welcomed cordially if it does not interrupt a final message.

The last supper of the disciples was made memorable by the flow of love from Jesus which St. John has so well described. Never was a more perfect lesson given. It was taken in an upper apartment about 16 by 22 feet with a window on each of three sides but no fireplace. The supper of bread and wine was taken on a table about four feet wide and fourteen or fifteen feet long around which all were seated on rough hewn benches, the whole lighted by a bronze lamp, as described by one who was present.

WHAT HAVE THE APOSTLES TAUGHT.

What may a fearlessly rational truth seeker learn from the lives of Jesus and the apostles?

Do they not clearly show that there is a sublime element in *man* which produces the heroism of the patriot and the heroism of the mother—an impulse higher than any other impulse of the human soul—not merely the sentiment of the brotherhood of man and fatherhood of God which is its most common expression in true religion, but a sentiment of elevation and unity with the divine love of the higher world which goes forth not only to all whom we meet and all whose condition interests us, but to all the sunlit lands where Nature expresses the divine benignity, and the flowers and song birds invite us to make it a home fit for the angels. The enthusiasm of heroic love is the divine element in man that would bring the sunshine of the soul to all humanity.

If there be a principle or faith which leads to such nobility of life and self sacrifice, it need be—a principle which, if diffused through the world, would end all its wars—that faith must be true, for it is only truth that leads us rightly, and insures happiness. False faiths may lead to wild and brave fanatical action, but they lead to discord, mistakes and misfortunes.

If there be such a saving principle and faith, as this history shows, surely it is the duty of every philanthropist to adopt and diffuse it, as a fulfilment of patriotism, benevolence and justice to all—not the cold moralism which asks how much is demanded of us but the love which delights in doing more and more.

Why hesitate from doubt and ignorance as to God—the great unknown who must ever remain unknown to man as the interior of the sun is unknown, while its beneficence is enjoyed.

Does not this world alone with more than a hundred thousand varieties of life mysteriously organized, reveal a wisdom that immeasurably transcends our understanding. All that we have of thought, knowledge or wisdom is what we have absorbed from the infinite banquet of divine wisdom so amply spread before us, and all that we have of energy courage or will has been developed in us by contact with this world of incalculable powers. Can we then think of the boundless wisdom and power which has given us our little influx of life, knowledge and happiness, without a profound reverence for the infinite power from which we exist, and profound gratitude for the life, the power and the happiness that we enjoy and the distinct teaching and promise of an eternal home of splendor.

If we love and honor our earthly parents how much more should we love and honor our infinite parentage, knowing that life is not a property of mat-

ter, and that whatever life is in this world could not have originated from matter, for the profoundest science proves that all life comes from preceding life, but physical science fails to find preceding life, for it has never investigated life apart from matter.

There is, therefore, a world of preceding life which is indestructible—a world to which our forefathers have gone, who are expecting our arrival, for our life is like theirs, indestructible. If the reader does not know this yet, while the departed are returning to their friends on earth by thousands, his *voluntary* ignorance in shunning familiar facts is a grave violation of duty and "*ignorance of law excuseth no man.*"

Men may say they do not see God in the universe for their thought is generally too limited. With greater ignorance they may say they see no soul in man, but when the soul comes forth visibly they often shun the light to maintain their ignorance. So all the world was unable until in the last two centuries to realize the electricity in matter which rules all life, and is a mighty power now for the thinker, as God is a mighty power to those who seek the divine.

Do we not know that the soul of man grows into the likeness of that with which it is in contact, and if confined to physical toil, it grows into the dullness of the clod—if given to the beauties of nature, it acquires elevation and refinement, but if given to the infinite perfection of wisdom and power which we endeavor to signify by the poor word God, it continually approaches the divine, in its own nature, with strength and loftiness of sentiment, depth of wisdom, power of beneficence and comprehension of the future.

Man has in himself as I have fully proven in the Manual of Psychometry, his own personal fragments of divinity—the partial omnipresence that sees

around this globe and looks out to the planets, the partial omniscience that grasps the interior nature of everything that he approaches, and the germs of that omnipotence which he is developing by the mastery of the forces of nature, all of which he might have acquired long ago if he had given himself up to the cultivation of the divinity within by approaching the divinity above and around him.

Primitive Christianity calls to this duty, and illustrates it in the lives of the Apostles. If you have any profound sense of duty and honorable ambition ally yourself to God as the highest possible conception of good, and become more divine—that is the path to wisdom. There is no wisdom which does not embrace humanity.

All real improvement is elevation. If the world is in no higher social condition than it was 2000 years ago it is because it has no more love and reverence—no higher ideal.

Man cannot rise to a higher condition unless he can see or conceive something higher than himself. If he is at the summit of progress, he must stop and stand there on the cold summit with nothing more to hope for, bound up in his own egotism like the bigots of the Roman church, but if he realizes the truth that there is an infinite wisdom of which he has only begun to acquire the alphabet and that future centuries will look back in pity on our present ignorance, he will push onward for wisdom and if he realizes a divine world above, of a purity and love, not reached on earth, he can aspire to that—and when in the higher spheres he will find the ultimate divine mysteries as far beyond his reach apparently as ever, and though he cannot comprehend the divine, it will ever lead him on to something nobler, and more refined.

And even in this life the same divine conceptions that inspire the angels may inspire us here.

The science which I have developed in spite of the antagonism of a stagnant world, ought to have been on the earth long before the dawn of civilization in Egypt or Chaldea, if men had then possessed the same earnest love of truth, sense of duty and spirit of investigation which have impelled me to do my duty in a poor fragmentary way for a thankless society.

For nature is not hidden and man is not blind if he would open his spiritual eyes which the Apostate Church and mechanical college have been holding firmly closed.

In the love of God and obedience to divine law lies the hope of humanity, and though it may have seemed mysterious to many, the wisdom of Jesus in placing the love of God at the head of our duties will be vindicated by the brilliant progress of humanity when that duty shall be recognized and obeyed, as it was manifested in Christ, in whom we see the uplifting power of divine love, which poured out from his person and healed or improved all whom he approached—the intense and undying love which embraces all things, and inspires, wins, charms and uplifts humanity.

To the Godlike man the flowers, charming in beauty, the forests aspiring to heaven, the mountains rising into purity and the stars expressing eternal light and love are a sustaining inspiration—while the stirring life and various voices of the animal kingdom attract his love and his love is returned.

THE MISSION OF JESUS.

Recorded in the four gospels as revised by their
authors, and completed by their personal
statements of matters not heretofore
recorded—condensed into a
correct history.

EXPLANATORY INTRODUCTION.

The revised gospel of St. John, already published is the best exposition of Christianity yet in existence. The true and eloquent epistles of St. Paul, the inspired medium of Jesus complete the exposition. To those who assimilate these, nothing more is *necessary* to realize Christian principles. But we need a full record of the mission of Jesus which has never been published. The three synoptic gospels are too interesting and valuable to be overlooked, and they have been revised by their authors. But the limits of this volume will not allow their introduction here.

Nor do the entire four gospels completely record the mission of Jesus, which began in the winter before his apostles were enlisted.

I propose therefore to complete the sketch of his life work by narrating his entire mission, beginning with his interview with John the Baptist, following his work at Nazareth and Jerusalem and tracing his year of mission work in Galilee and Jerusalem to his death in one comprehensive narrative—a more complete statement than has ever been given, but somewhat abridged in its details. But this historic out-

line from the Gospels is too meager in its original records to do justice to such a character without referring to the personal narratives of his disciples in the first volume.*

The career of Jesus Christ is entirely beyond the sphere of common history. In a world that has always been ruled by ancient superstitions that still survive in defiance of reason, and to which the leaders of all European nations bow, and all the governments pay deference, Jesus alone as a messenger from heaven has the honor of introducing a rational religion competent to save the world from all its calamities, and far in advance of all that the 19th century has attained in religious progress.

There is an interval of two thousand years between the introduction of Christianity, and its probable reappearance as an influential element of national destinies.

All history teaches us to shun the past as the realm of darkness, and look to the future as the realm of higher enlightenment. But the life of Jesus shows a solitary exception as to religious history, for it shows a teacher born in humble life and among a semi-barbarous people whose ethical wisdom ranks far above all that colleges, libraries, churches and governments have ever developed and far along on the road of evolution beyond anything attained by the 19th century.

This wonderful fact is due to the origin of his ethical wisdom in that bright spirit world in which man

The students of Christianity who wish to understand Jesus should not rely upon reading alone but should use their psychometric power to understand him by placing a hand upon his picture and studying their spontaneous impressions when passive. Dr. E., a very successful healer, in sympathy with religious ideas, placed his hand on the picture of Christ when he first obtained the volume and said it gave him a much higher conception of the power of Jesus than he had ever obtained from reading. Others according to their own capacities will obtain deep impressions of his tender universal love, his widespread interest in human progress, and his grand elevation in the higher world.

is relieved from the blinding passions of earth life and lives in the eternal realm of ethical wisdom.

So signal an event occurs only in the rare opportunities which the laws of destiny afford. Those laws are concealed in the divine mystery of a universe of millions of suns.

We cannot doubt that the spirit world was concerned in giving to Jesus his remarkable development which inclined the superstitious to worship him as a God, in spite of his repeated denials.

His father was a mature and well developed man of most excellent character whose children by his first marriage were most honorable and pious (one who gave the first support to Jesus, being at the head of the church in Jerusalem after the crucifixion) and he was selected by her guardian friends to be the husband of Mary, though more than forty years older.

Mary has had no superior in history. With a strong character, so that psychometers sometimes imagine her a male, she was as Matthew expresses it, endowed with virtues akin to heaven. As revealed by Psychometry, she had all that overflowing benevolence and devotion to humanity manifested in Jesus. Yet when the teaching of Jesus roused the Pharisaical enmity of the Jewish priesthood, both she and Jesus were assailed in a bitter and scurrilous manner with opprobrious epithets, the record of which has survived, having been extensively circulated, even at Rome, and preserved in the religious writings of the Jews. The ignorant class of skeptics who cannot sympathize with so exalted a character as Jesus wish to avoid its recognition like the Athenian who voted for the banishment of Aristides because he was tired of hearing the praise of his justice. They never look as they should to the Jewish records in the Talmud and Tol'doth Jeshu, which are all the more positive

because so unfriendly and malicious, especially in defaming his mother.

The enemies of Jesus and Christianity in the first and second century would have eagerly pronounced him a fictitious character if possible, but such a thought was never suggested then, and his followers, proud of their name, were too numerous even at Rome, in spite of Nero's bloody persecution. Both Jewish and Roman writers manifested their malice in malignant abuse of Jesus and his followers.

The brief references to Jesus and his followers by Tacitus and Suetonius, and by Justin Martyr, who, in his memorial to the emperor and senate referred to their own records of his execution under Pilate, and the brief statement of Josephus* an unfriendly historian, are all that could be expected from Rome in reference to an obscure carpenter and spiritual healer, who was scarcely eighteen months engaged in his mission. Hundreds of Romans and others far more conspicuous in long careers than Jesus are entirely unmentioned in Roman history. Even now an obscure preacher or magnetic healer two years before the public would have no record in our national history. The record of Jesus is ample and satisfactory in the four gospels when relieved from interpolated forgeries.

But they are not histories. They are only brief memoranda of honest men, entirely unfamiliar with writing, for the use of themselves and their friends. Jesus enlisted neither the wealthy nor well educated and literary classes. His Apostles seem not to have

* The Roman church invariably fraudulent or deceptive in its historical writings, impudently corrupted the text of Josephus so as to make it appear a forgery. As a Jew Josephus was hostile to Jesus and said as little as possible, but he did use the following language as he stated in my communication with him. "Now there was Jesus, a wise man and a doer of wonderful works. He drew over to him both many of the Jews and many of the Gentiles. And when Pilate, at the suggestion of the principal men among us condemned him to the cross, those that loved him at the first did not forsake him. And the tribe of Christians so named from him are not extinct at this day."

expected fame or influence from their writings. The power of the press was then undreamed of. It was upon personal influence, courage, inspiration and eloquence that Jesus and his disciples relied. The evolution of Christianity was not an intellectual but a deeply religious, spiritual and heroic movement and therefore, attained results never attained by mere intellect. Christianity was not a speculation, a philosophy or a science, but a *life*, and therefore a power for uplifting mankind. It did not even give a philosophy for its own application to society nor did Jesus live long enough to organize the church of his followers, or know anything of their writings.

The gospel of St. Mark was written in a fragmentary way, in the common Aramaic language of Jerusalem, after each occurrence, jotting down from memory, and his memoranda were not put in shape until some years after the death of Jesus.

He left it with the members of Essenian brotherhood, with a sacred charge to preserve it and hand it down to future generations. It was kept until all he knew had passed away. When brought forth and examined, parts were found not very clear and were made over according to the ideas of the examiners where they were not legible or not understood, but these changes from imperfect writing were not important. The great corruptions occurred in the first decade of the second century. All the gospels being crammed with forgeries.

The gospel of Matthew was written in the Aramaic language later than that of Mark, and not all at once but at considerable intervals and left with St. Matthias at Jerusalem.

The gospel of Luke was written several years later than that of Matthew, and has a peculiar interest. He was not a mere compiler from manuscripts as suggested by Schleiermacher, but did refer to contemporary records and the general belief of the times.

But he has adopted some traditions not well founded, such as the healing of ten lepers at one time by Jesus, and the attempt at Nazareth to throw him down a hill (from which he quietly walked away) which are not sanctioned by the Apostles. But it is not true that Luke had no personal knowledge of Jesus.

Luke and Mark though not Apostolic captains in the army of Jesus, were devoted to the cause, associated much with the disciples and belonged to the Essenian circle of fifteen over which Jesus presided.

As the three gospels begin their record in the spring after his work at Nazareth and Jerusalem, an important portion has been omitted, which is now supplied by the Apostles in the present abridged narrative.

The Biblical narratives in the Roman Testament, caring nothing for historic truth, and crammed with ridiculous fictions, give no definite idea of true Christianity or of the length of the mission of Jesus, and leave the matter open to conjectures. Hence in the appendix of the "authorized version" published at London (15 Paternoster Row) the mission is described as occupying three years and a half and the entire record is still more ignorant and erroneous in describing the mission. Even the Apostles' names are incorrectly given.

Waite's History of the Christian Religion, a very careful and accurate work, says "the plain inference from the synoptic gospels is that the ministry of Christ lasted but one year. Everything related appears to have taken place in or near Galilee, and within the year. He goes up to Jerusalem to but one passover. But according to John the ministry must have lasted much longer, as he goes up to three or four passovers at least. To add to the confusion Irenæus, the first who mentions the four gospels, asserts that the ministry of Jesus lasted about twenty years."

The explanation of this confusion is that the synop-

tics are correct, but do not speak of the first work of Jesus at Jerusalem and Nazareth, occupying about five months before he met the three evangelists. As to St. John's gospel, one of the passovers was inferred from the mistake of his compiler Plateus, putting his last visit to the temple and driving out the brokers (at the end of his mission) at the beginning, so as to describe the same thing twice, and making him attack the brokers and gamblers before he had obtained sufficient influence to attempt it.

Another passover is made by confounding the feast of Tabernacles in October with a passover in April; and again the feast of Dedication in December (Casleu or Chisleu) is twice taken for a passover.

In making his summary, the biblical editor ignores the difficulties, asserts four passovers (contrary to Matthew) giving no data, and slipping in a passover by conjecture where he wanted it.

One of the passovers appears to have been inferred from an interpolation in John VI. 4, stating that the passover was nigh, which could not have been the case, as the time referred to at the Lake of Galilee could not have been later than May or possibly June at the farthest. But it was not corrected by John in the revision, as he was very unmindful of earthly dates, and I was not then sufficiently familiar with the subject to question him. There was a Jewish feast referred to, but not a Passover.

The winter months of the labors of Jesus in Jerusalem were not described by the three evangelists as they were not then with him, but were described partially by St. John, and the description is now completed by St. James, thus giving us the only truthful and complete history of the origin and development of the only rational religion the western world has ever known, though almost unknown in Europe after the first century, when it had been superseded by the Papal church based on Paganism.

This noblest and most inspiring religion has never yet been realized by any nation—a religion which can be realized only when society has reached a far higher evolution—and yet a religion which is profoundly admired by the noblest souls.

It was well said by the illustrious Thomas Jefferson, who did so much to introduce the principles of Jesus into civil government, that "All the learned of his country, entrenched in power and riches, were opposed to him, lest his labors should undermine their advantages" and the same opposition continues today, fortified by the fraudulent gospels compiled at Rome.

The limits of this volume do not admit of presenting in full, the mass of folly, the false teaching and fictions out of which the apostles have enabled us to extract the true history of Christianity after being concealed for 18 centuries, nor can we give more than a single outline history, though all three of the synoptic gospels, corrected by their authors are ready for publication.

In Matthew's gospel of 1141 verses, 342 are materially changed to convey false ideas, and 283 are so essentially false as to require to be expunged. The gospel of Mark is very similar to that of Matthew, and the gospel of Luke is a little more distorted by forgery, while in the gospel of John there are 381 corruptions of the text and 146 verses had to be expunged.

The purposes of the Roman forgeries and changes were to change the doctrines of Christianity to Paganism, which was completely accomplished—to substitute credulous superstition for reason—to establish the supreme power of the hierarchy and of despots, to degrade woman, to abolish liberty, and to let loose all the malignant passions of selfish and ambitious men under the cloak of religion.

The chapter on Paganism shows clearly that the transformation was complete, all the important doctrines, ceremonies, emblems and institutions of the church being Pagan.

The three gods mysteriously united, the coming of one to the earth for a sacrifice, his miraculous birth from a virgin, the star that stood over his cradle, the slaughter of children by his malignant royal enemy, his miraculous power, his decree to save all who would eat his flesh and blood in future ages and send the rest to hell, his promise to return *to that generation* after death and burial, and raise the dead bodies, sending innumerable millions to hell to gnash their teeth in fire, and burn up the world, the wonders at his death, when the stars fall, the sky is darkened three hours, the temple is rent, the rocks broken by earthquake and the dead bodies jump out of their graves, and the frequent, but incorrect reference to the fictions of the Old Testament etc., are but reproductions of the Paganism current in the world five thousand years before Jesus was born, and contradictory to all the teachings of Christ as well as ludicrous to independent thinkers.

The interpolations and forgeries to destroy human liberty are seen in the fictions that endowed St. Peter with the power over all mankind and also gave the same power to the other disciples, out of which the Roman church has erected an imperial and formerly bloody despotism, in addition to which the divine rights of all kings or other rulers, and the damnation of all who rebel were established by the forgeries in the Pauline Epistles.

Falsehood and silly fiction were interpolated to compel the surrender of reason in endorsing the Old Testament, in the stories of the Devil, his rebellion, his seducing Eve, his going about as a roaring lion, his picking up Jesus, carrying him to the top of the temple, and the top of a mountain, his feeding five

thousand with five loaves and two fishes, saving twelve baskets full of remnants, and four thousand with seven loaves, his sending Peter to catch a fish and get the exact piece of money from its mouth to pay toll, his turning Devils out of patients into a herd of swine that ran into the sea, his advice to pluck out the eye and cut off the hand, and hint in favor of castration which some have followed, notably Origen, his advice to let the dead bury the dead, his promise to fulfil all prayers, especially when two pray together and his assurance that his disciples could pluck up a mountain and cast it into the sea by prayer, if they had faith, or blast a fig tree by a command, or accomplish *anything* they might wish by prayer, or handle serpents and drink deadly poisons with impunity. Very few can believe these things today unless extremely ignorant, weak-minded and fanatical.

Although he asserted that his faithful disciples would be able to do all he did, and even more, which is true, the church professing to believe the foregoing folly, has never given any evidence that it really believes it. But the church has accepted earnestly for many centuries all the base malignity of the Roman forgeries authorizing persecution, torture and religious wars, which the Apostles have rejected, and which contradict everything good in Christianity, reducing Jesus to a malignant fanatic. He is made to denounce the cities in which he successfully taught, threatening them with hell, and teach his apostles to go forth in the same spirit. He is made to say in direct opposition to the sermon on the Mount, that he came to bring not peace but a sword, to send fire on the earth, to break up families, making each member hate every relative, and to insist that his disciples *must hate everybody*.

His disciples received no such instruction and lived as brothers; but when the Paganised church had been established in power at Rome, it acted largely

upon these forgeries and trampled on the sermon on the Mount.

Most justly has the historian Lecky accused it of inflicting more suffering on mankind than any other organization ever known. The decision of impartial history will be that the establishment of the Papal church at Rome was the greatest calamity ever inflicted on mankind.

It is not maintained that the following record is a perfect history of the mission of Jesus. The disconnected and imperfect memoranda of his four followers were not histories; and after eighteen centuries it is impossible to make a perfect history without far better opportunities than I have enjoyed. But I believe all that is important is preserved and will be an inspiring guidance to mankind until in the higher conditions of earth-life and the vast increase of knowledge, the light of antiquity will be no longer needed, for the light of early dawn is not comparable to the splendor of noon.

The eloquent and intense appeals of John the Baptist, his recognition of the mission of Jesus and the spiritual influence recognized at the baptism encouraged Jesus to begin his mission.

This was about the beginning of November in his 32d year.

The earnest spirit of John the Baptist had no toleration for the iniquities of his time. He lost his life for rebuking the corruptions of the moral monster Herod, and he said to the Pharisees and Sadducees who came to his baptism "O generation of vipers, who hath warned you to flee from the wrath to come" and "bring forth fruits meet for repentance"—and "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I whose shoes I am not worthy to bear; he shall baptize you with the holy spirit and with the fire of truth."

Such was also the attitude of Jesus as to the iniquities of that age, and such is the attitude of a true Christian as to the equal iniquities of the present age.

In the baptism by John he testifies that he saw a holy spirit descending upon Jesus in the form of a dove and that he knew him thereby, not having seen him before (for so he had been spiritually told) and a spiritual voice from heaven was heard by those spiritually endowed, saying "this is my beloved, in whom I am well pleased."

John the Baptist still testifies to these facts which proves that the mission of Jesus was sanctioned by spiritual power as no other mission ever was and the messages of John and Jesus were sealed by their blood.

The career of Jesus like that of John, was a continual conflict, in which they were largely sustained by the people, especially in the country, and fiercely opposed by the priesthood.

Jesus began at his own home, where he found little sympathy except from his mother, and found the opposition of his neighbors too strong to permit the continuance of his teaching there. His own brothers did not accept his new thought, and his first substantial support was after he left Nazareth and went in the winter to Jerusalem, where his half brother James accepted the new religion, and united with him in its support.

BEGINNING OF THE MISSION.

"For the law was partly given by Moses, but grace and truth came by Jesus Christ—John I."

The life of Jesus was devoted to elevating his countrymen, but it was not until after thirty years of age that he undertook the dangerous work of introduc-

ing a new dispensation, superseding the barbarous and intolerant superstitions of the Jewish nation, based upon priestly fictions.

Intolerance and cruelty belong to the lower stage of human development, and hinder all progress to higher conditions by silencing or crushing the teachers of a nobler life. It was important for Jesus to obtain some degree of friendly toleration before beginning his mission, and this was accomplished by his temple lectures between the 20th and 32d year, inculcating such religious principles as might be given without offence.

He still resided at Nazareth,* whence he visited Jerusalem—sometimes on foot sometimes riding an ass; and stopping with his humble friends of whom one is recollected named Saloma, an aged widow, whose son was a friend of Jesus and Peter. He preached and healed on these journeys.

To his intuitive perception it was clear that the Jews would not tolerate anything interfering with their traditions and priestcraft. Such has always been the condition of mankind.

Some months were occupied by his first labors at Nazareth and Jerusalem in the winter, which are not mentioned in the three synoptic gospels, as they preceded his ordination of Apostles at the lake where he met John, James, Peter and Andrew.

But the omission has been partially supplied by John, who states that soon after his baptism, he and his mother were at a marriage in Cana of Galilee at which there was no wine provided, and Jesus supplied it by a miracle. The quantity was not six large pots containing each from 16 to 27 gallons of water converted into wine, but a small quantity not exceeding a gallon, provided for a company of special

* Nazareth was situated in a hilly region where it still exists, with a population of three or four thousand of various faiths, and its women are said to be remarkable for beauty.

friends. The erroneous exaggeration of the quantity in the gospel of John was overlooked in the revision and not corrected until after it was published. The correction comes from the Apostolic circle.*

Soon after his baptism as mentioned by John, he met a nobleman whose son was dying at Capernaum, and used his distant healing power, assuring the nobleman of his son's safety and it was ascertained that his son's recovery began at that hour.

His first missionary work in Jerusalem was at the house of one named Philippus, where he held a number of public meetings, elicited much enthusiasm and healed many.

His first meeting at the house of Philippus attracted a large number, and a still larger number was attracted when he came back in October.

Important healing was done in his work at Jerusalem, of which little has been said. He healed one who was lame at the entrance of the temple, taking him with him into the temple and another at the entrance of the temple, lame from stiffening of the joints, which has never been mentioned in any publication. There was another who came to the residence of Philippus whose arm had been paralyzed a number of years, and a number of less important ailments were healed, and the important case reported by John when he found at the pool of Bethesda a man who had suffered thirty-eight years, and lay by the pool waiting for the angelic troubling of the water, but unable to move, with none to help him.

While speaking at the house of Philippus he was permitted at the urgent request of his friends to

* It is the spirit world not the material world in which organizing power exists and in the future these powers will be brought forth by intelligent scientists. The power that created for me the oil painting of St. John the Baptist could have more easily created wine. Intelligent audiences have frequently witnessed the public conversion of water into wine under the observation of vigilant skeptics even in a glass pitcher which would seem to exclude all opportunities of deception. Jesus predicted that his own miracles would be surpassed.

· speak in the temple, and he continued his arduous labors until he thought it expedient to leave and go forth. He went to Bethany and through Samaria into Galilee, where his chief labors were performed, which are recorded in the three gospels.

It was during this visit that he explained to Nicodemus, who visited him by night, the spiritual birth of those who were converted, and that man must be lifted up by the spirit to realize the divine light.

This Nicodemus is said to have left an account of the trial of Jesus before Pilate, which seems to be authentic, in which the friends and enemies of Jesus are named and the names are recognized by St. James.

On a subsequent visit he had the good fortune to convert his half brother Simon, whose services were of great value after the conquest of Jerusalem. Jude was also a late convert.

Jesus stopped a while in Judea, his disciples baptizing while John was baptizing in Enon near Salim. John told his disciples that he was not the Christ but was sent before him. "He must increase but I must decrease." "He whom God hath sent speaketh the words of God; for God giveth not the spirit by measure unto him." Neither John nor Jesus made any distinction between the Infinite Deity and the grand spiritual source of their inspiration.

Leaving Judea and passing through Samaria to Galilee by the city of Sychar, he came to Jacob's well and asked for a drink from a woman, and falling into conversation with her told her of her husband and other matters so as to astonish her. She said, "I perceive thou art a seer." He told her he was Christ and that "God is a spirit, and they that worship him must worship him in spirit and in truth." The woman's story roused the interest of the Samaritans and they came out from the city to see him. He stopped two days, and many believed after visiting him that he was the Christ. When his disciples

asked him to eat, he said he had meat to eat they knew not, referring to his spirit power.

As he passed on into Galilee he healed the nobleman's son when at Cana as already stated.

After his labors in Jerusalem when Jesus went out through Samaria into Galilee, John says, "the Galileans received him, having seen all the things that he did at Jerusalem at the feast, for they also went unto the feast."

His labors in Galilee and around the lake are crowded with incidents irregularly stated in the gospels, which cannot now be placed in consecutive order though as to the most important facts the recollection of the apostles is clear and positive, but not as to their chronological order.

The most powerful memory must be impaired by the lapse of eighteen centuries. St. Paul and St. James have been the most definite and accurate. St. John was very vague as to chronology and St. Philip's memory was very limited indeed. Accurate memory as to time cannot be expected from ancient spirits.

THE MISSION IN GALILEE.

At the beginning of Matthew's report of his labors, he mentions that when he was returning from a forty days fast in the wilderness he was strongly tempted by a priest to unite with the Pharisees and aristocracy instead of the common people.

Ridiculing his claim to be a son of God, he asked him if he could turn stones into bread, or cast himself down from the summit of the temple under the protection of angels. He dilated upon the power and rank Jesus might attain if he would give his allegiance to the ruling powers instead of working against them. It was a strong temptation, for Jesus might have attained the highest rank if he had co-operated with the aristocracy; and on the other hand it was certain

he would have a dangerous career if he opposed them, rousing the humbler classes to a new religion, in defiance of the Pharisees. But Jesus repelled the temptation, the priest withdrew and angel power visited him.*

When he came home to the house of his brother James at Nazareth and spoke in the synagogue, the people were still skeptical and could not realize that the carpenter's Son could be wise enough to instruct them, and he had to say "A prophet is not without honor save in his own country and in his own house" for James was then the only brother who followed him "And he did not many mighty works there at that time because of their unbelief."

But at the lake he enlisted in his service, Peter, Andrew, James and John and somewhat later Matthew, who after the sermon on the Mount gave him a dinner which brought on a discussion.

His fame had already extended widely, and continually increased as he went through Galilee, teaching in the synagogues and healing, of which no complete details have been given. The obsessed, the palsied and the sick of all sorts came to him from Galilee, Syria, Decapolis, Judea, Jerusalem and the east of the Jordan. He withdrew to the borders of the lake, using a boat to escape the pressure of the crowd as he preached and treated; and going out on a mountain to pray, he summoned and ordained his apostles next morning. Not all were present however. Jude was not yet converted and only ten were present.

About this time, his mother and brothers appeared,

* Out of this incident the Roman compilers manufactured the childish story of the devil tempting him—setting him on the summit of the temple, and on a high mountain showing him "all the kingdoms of the world!" if he would worship the Devil!!

The theological idea that the *creator of the world* with infinite power and wisdom was transformed into a Jew and became a plaything of an imaginary Devil who invited his creator to worship him is so absurdly childish, that its currency as divine truth in the 19th century will excite the wonder of the 20th.

and his attention being called to them, he made the memorable declaration that all who would obey the law of God were his brethren.

He withdrew from the multitude, and after ordaining his disciples as apostles on the mountain about three miles from Capernaum, he preached the famous Sermon on the Mount, standing on a little eminence at the margin of the plain, surrounded by a multitude upon whom he made a deep impression. (To maintain the unbroken narrative, the sermon and the comments are placed at the end of the report of the mission). Immediately after the sermon he healed a leper and then retired to the desert for repose. His healing of the leper (says Matthew) was marvelous and speedy. The man was quite changed in appearance. He stood erect, apparently strong, and went about proclaiming the wonderful change. Matthew says he heard of it at the time from an eyewitness, but knew nothing of his subsequent fate, yet believed the cure was complete.

When Jesus returned to Capernaum, a centurion besought him to heal his servant, lying at home, suffering much from palsy. Jesus offered to go and heal him, but the centurion said "I am not worthy that thou shouldst come under my roof, but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man go and he goeth, and to another come and he cometh, and to my servant do this and he doeth it."

"Verily (said Jesus) I have not found so great faith, no, not in Israel."

"And Jesus said unto the centurion, go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."

As to this healing of the centurion's servant, Matthew says that St. John was present and that he and others reported the facts. It is refreshing to have the

testimony of the ancient witnesses to facts occurring in so superstitious an age, the records of which in ancient literature are almost always unreliable and deceptive.

Matthew personally speaks most emphatically of his wonderful works at Capernaum.

The Roman Gospel of Luke says (ch. VII) that it was the day after healing the centurion's servant that he was at the city of Nain (which is about twenty miles southwest of Capernaum) and restored the widow's son.

"And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him and many people. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow; and many people of the city were with her. And when the Lord saw her he had compassion on her and said unto her weep not. And he came and touched the bier, and they that bare him stood still. And he *took the hand and held it* and he said Young man I say unto thee Arise. And he that was dead sat up and began to speak. And he delivered him to his mother. And there came a fear on all, and they glorified God, saying that a great prophet is risen up among us, and that God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about." This statement is more dramatic than accurate. The bier was removed from the road to the house—and the body taken into an inner apartment for healing. The disciples heard the voice of Jesus as he spoke with great power and intensity and were greatly astonished at the restoration. St. James says that he considered it the most wonderful of all of the miraculous healings. He saw the pallid face of the corpse and felt sure that the young man was dead beyond the possibility of recovery.

When Jesus went visiting Peter he found his mother-in-law suffering from a fever which he promptly healed, so that she rose and attended to his company.

He was soon followed by throngs seeking his aid—among whom was a leper whom he healed. He went forth into the country in Galilee; but every where the people thronged after him.

To escape the crowd he went into Peter's ship and preached to the people on shore, after which he told Peter, who had been fishing unsuccessfully where to let down his nets so that they gathered two boat loads of fishes to their great astonishment, and Jesus told him henceforth thou shalt catch men, and they forsook their boat and followed him.

As crowds assembled there to receive his aid, among whom he relieved the sick and the obsessed, he determined to leave, and sailed across the lake with his disciples to the country of the Gadarenes, on the south side of the lake. And when a scribe offered to follow him any where he made the memorable expression, "The foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head."

A great storm arose and the boat (for the "ships" of the gospels were only fishing boats) was so covered with waves that the disciples expected to be wrecked, and called upon him to save them. He did not share their alarm, and soothed their fears until the storm subsided, and they gave him credit for subduing it. In that superstitious race the powers that Jesus displayed were regarded by many as miraculous and divine, entitling him to be worshipped as a superior being, and such would have been the feeling of the apostles, if it had not been checked by Jesus himself so effectually that the thought of his divinity was discarded not only by the Apostles but by their faithful followers, the early Christians, who survived some centuries under the name of Nazarenes and

Ebionites, and had not been suppressed at the end of the fourth century, when a Christian society existed at Pella on the Jordan, about three miles from Enon, where John the Baptist baptised, which adhered to the doctrines of the early church at Jerusalem. There were some similar Christians in churches in Syria and hundreds of thousands in Asia from Persia to India who never accepted the divinity of Jesus; but as to Palestine we may say that the Christianity of the Apostles finally died where it had its origin on the Jordan.

When Jesus arrived at the country of the Gadarenes at the south end of the lake, he met two men obsessed by evil spirits coming out of the tombs, exceedingly fierce, so that no man might pass that way. The evil spirits recognised him as Jesus, coming to disturb them. He ordered them out—they left, and the men who were relieved went on and told of what had occurred.

The Roman gospel says that he sent the devils into a herd of swine which ran down into the sea and were drowned.

Many came out to meet Jesus, but some of his friends, fearing hostility of the authorities, asked him to leave, and he went back to Capernaum where he was teaching and healing again, when four men brought to the house on his bed, a man prostrated by paralysis. Jesus came out of the crowd to attend to him, spake to him kindly, and as the Pharisees were cavilling over his cures, to show his power commanded the man to rise, take up his bed and go to his own house, which the man immediately did.

After preaching the sermon on the Mount, Jesus met Matthew in Capernaum where he was taking toll, and summoned him to follow him.

Matthew assures us that Jesus manifested a spiritual power and inspiration at Capernaum which has never been fully described, and we are told that he

had much satisfaction in his successful work and high appreciation at that place. He would frequently pass into a trance in which his countenance became luminous and the magnetic energy proceeding from him would move inanimate objects without contact.

While teaching and healing at Capernaum, he made frequent excursions into Zabulon (the southern half of Galilee) and even into Syria, going about continually, healing and preaching. One of his most remarkable cures was healing a young woman who had been sick and suffered from her earliest years. Jesus, by making passes over her body with his hands, and praying for her with great earnestness, restored her to health and straightened her crooked limbs, so that she could walk as well as those with sound limbs. This was recorded in Luke XIII as done on the Sabbath. On another occasion he restored sight to a woman, who, for twenty years had been totally blind, by passing his hands over her closed lids and repeating a gentle but earnest prayer for her restoration.

Many other works of a similar nature were performed, each producing great excitement in the neighborhood and causing the people to flock around him and hail him as their deliverer and savior from the ills of the flesh.

His disciples were not regularly with him, but often sent out singly or by two to different parts of the country to carry on the work and tell of his mission.

Matthew gave him a feast in his house, at which Jesus talked with the Pharisees. They thought he should be praying and fasting with his disciples instead of eating and drinking with publicans and sinners, but he explained that his disciples should not spend their time that way while they enjoyed his company, and that he was not following old fashions; new wine should not be put in old bottles.

And before the company dispersed a ruler in the

synagogue came to him in adoring faith, and said that his daughter was dead, begging Jesus to lay his hand on her and restore her to life.

When Jesus came with his disciples and found the people and minstrels making a noise over the dead girl, he told them she was not dead, at which they laughed in scorn, but he took her by the hand and restored her.

But when he started to the house, a woman suffering twelve years from an issue of blood came behind him in faith, touching the hem of his garment, in hope of healing, which he perceived, and turning around, told her her faith would make her whole, and she was healed.

It is clear that Jesus attached the highest importance to faith, which enabled the patient to be receptive to his influence, as strong skepticism repelled it, and made his labors unsuccessful at Nazareth.

The same principle is illustrated today; for patients who are in the condition of perfect faith and receptiveness (called hypnotism) are readily healed, changed in character and impressed with any opinion or course of action. Such is the philosophy of religious revivals, of the healings at Lourdes in France and Knock in Ireland, and of the influence of successful oratory. The fascinating faculty in the speaker establishes the passive receptiveness in the hearer, and many speakers exercise this power who have very little intellectual merit.

The Jewish race were largely endowed with this element of faith and made liable to fascination by abject reverence; and Jesus was competent to control it, while by his intuition he perceived what he could do in the condition of the patient.

This condition made them very liable to spirit influences and obsession. Hence a large portion of healing was the removal of obsession.

Two blind men had followed him to the house where he healed the dormant girl, saying "thou son of David have mercy on us." He asked if they believed he could, and as they said yes; he healed them with his hands.

Next a dumb man was brought to him as he went out and as the man was a victim of obsession he promptly relieved him to the astonishment of the people. The Pharisees in their hostility acted precisely like the Pharisees of the modern church, when similar works are done. They ascribed it to the devil.*

Jesus then went forth in Galilean cities and villages preaching and healing, and seeing the immense work before him, summoned his disciples and exhorted them to go forth and carry on his work, imparting to them all that was possible of spiritual faith and healing powers, and giving minute directions for doing his work without any extra clothing, without the aid of money, and without price, harmless but wise—earnestly warning them against priests as enemies, and then went forth himself "to teach and to preach in their cities." (But he never sent forth 70 as interpolated in Luke.)

While thus separated from his disciples, he found time to visit Jerusalem in October, and also in the winter when he healed Lazarus, returning about the end of the winter to visit the Mediterranean sea coasts and Cesarea Philippi, from which he made his final return to Jerusalem.

He went by way of Cana alone to Jerusalem in October where he renewed his labors at the house of

* Priestcraft is the same in all countries, and the modern Sadducees of the medical profession in their jealous rivalry boldly deny and ridicule all psychic facts, and by their legislative lobbies procure laws to punish the deeds of Jesus and his disciples, if repeated today; for modern society is willing to deprive the sick of relief, and surrender any species of business to grasping monopoly, as our legislators have little sympathy with the claims of humanity and justice.

Philippus, and in and around Jerusalem and in Bethany, and went back through Judea, preaching and healing everywhere—and when he arrived at Nazareth and Capernaum was received with much honor, it being the most satisfactory period of his mission.

But the apostate Roman compilation says that he broke out into a terrible denunciation of the cities of Capernaum, Bethsaida and Chorazin, threatening them with future torments—a style of language incompatible with his character and his exposition of the gospel of love. It was not these cities but Jerusalem that merited his condemnation. He never threatened even Jerusalem with hell, but mourned its fate, predicted its destruction and told the people vigorously what he thought of them.

Soon after this visit James states that Jesus desired to visit Jerusalem again, and went as far as Bethany, but finding too much hostility at Jerusalem turned back to Jericho, where he made many converts, healed a patient blind in one eye and a case of leprosy. But it would be impossible now to detail his healing or narrate his daily movements. The long lapse of time makes memory incomplete and almost obliterates in the spirit world the recollection of earthly periods of time. He returned to Nazareth and Capernaum.

The directions that Jesus gave his disciples when he sent them forth are worthy of remembrance. His mission was for all mankind and he did not tell them as the Roman compilation says, to avoid the Gentiles and the Samaritans. He expressed his faith in their inspiration. He said, "When they deliver you up take no thought how or what ye shall speak for it shall be given you in that same hour what ye shall speak. For it is not ye that speak but the spirit of your Father that speaketh in you." "When they persecute you in this city flee ye into another." "Fear not them which kill the body but are not able

to kill the soul." "There is nothing ye do that shall not be revealed, and nothing hid that shall not be known."

If there were such disciples today, willing to labor without compensation, open to divine inspiration in preaching and entirely fearless of opposition (for such preaching is sure to be opposed) we might have Christianity in the church if the church had correct copies of the gospels.

When the disciples of John came to question him of his works he told them "the blind receive their sight and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Then he eulogized John to the people. "What went you out into the wilderness to see? A man clothed in soft raiment? Behold they that wear soft clothing are in the king's houses. A prophet? Yea I say unto you, and more than a prophet. For this is he of whom it is written Behold I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist."

In this declaration, Jesus did not refer to anything in the Old Testament, but to old prophecies traditionally current then, written on parchment and preserved in the temple.

"I thank thee O Father, Lord of Heaven and earth," (said Jesus) "because thou hast hid these things from the wise and prudent and revealed them to simple minds. Come unto me all ye that labor and are heavy laden, and I will give you rest, Take my yoke upon you and learn of me, for the meek and lowly in heart shall find rest. My yoke is easy and my burden is light."

The tranquility which rests the spirit comes from the spirit of love and the perfect knowledge of the higher world of happiness in which our virtues are

rewarded. The loftier our thoughts aspiring to heaven and divinity the greater our serenity. But there is no lofty thought which is not akin to love.

That these things are hidden from the worldly wise and revealed to simple minds is as true today as when first spoken. Souls that are ruled by avarice and ambition for worldly success see only material forces and are blind to spiritual truths and duties.

The conflict with the Pharisees went on then as it does today upon the Sabbath question.*

And as his disciples went into the fields plucking ears of corn the Pharisees complained that this was unlawful; but he defended his course, saying the Sabbath was made for man—not man for the Sabbath, and therefore the Son of man was Lord of the Sabbath—all of which the modern church seems to have forgotten, having adopted Jewish theology which he entirely repudiated.

The Pharisees held that healing on the Sabbath in the synagogue was unlawful (and the modern Pharisees maintain the same idea). Jesus met them boldly in the synagogue, telling them that they would save a sheep on the Sabbath and a man was better than a sheep. He asked them if it was lawful to do good or evil on the Sabbath. He then called up a man with a withered hand and healed him publicly, which set the Pharisees to plotting for his destruction, and claiming that he cast out evil spirits by the aid of Beelzebub. But he continued healing, and on account of the authorities asked his patients not to make it known. He answered the Pharisees "If I cast out devils by the spirit of God, then the kingdom of God

* The modern Pharisee is the worst because he is trying in defiance both of Jesus and St. Paul, to enforce the decree of a Pagan emperor void of any religious sanction, while the Pharisee of Jerusalem believed he had divine sanction for his Sabbath. Neither has ever reflected that the Sabbath institution was borrowed from Assyrian and Babylonian Pagans. Jesus was beyond all Pagan superstitions. He reached his wisdom not by philosophy but by inspiration.

is come unto you." He never hesitated to heal on the Sabbath. Luke mentions Ch. XIII that

"He was teaching in one of the synagogues on the Sabbath, and behold there was a woman who had a spirit of infirmity eighteen years and was bowed together, and could not easily lift up herself. And he laid his hands on her, and soon she was made straight and gave praise to God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people—There are six days in which men ought to work; in them therefore come and be healed and not on the Sabbath day. The Lord then answered him: Thou hypocrite, etc."

Matthew has personally spoken of this case as one of his most remarkable cures at Capernaum, the young woman having been crippled and debilitated from her earliest years, almost unable to rise, but moving about as freely as others after she was healed.

In chapter XIV Luke mentions that eating on the Sabbath day in the house of one of the chief Pharisees, he saw a man with a dropsy. Asking the lawyers and Pharisees if it was lawful to heal on the Sabbath, they said nothing. He healed the patient and they did not answer him.

Jesus did not fear to assert his claims and denounce his opponents; he should the friends of truth in any age hesitate in speaking of the enthroned falsehoods and oppressions of society, which are fully as great now as in his day. "O generation of vipers (said he) how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." An evil and adulterous generation seeketh after a sign and there shall no sign be given to it" as he said at Magdala, and turned away.

When John the Baptist was beheaded by Herod and Jesus, who was with his brother James at Naz-

Feeding the people and visiting in spirit explained.

areth, hearing of it retired to a desert place of the city of Bethsaida (Julias) across the sea of Galilee with his disciples, and as a number of people followed him, he healed them. and as they were without food Jesus proposed to his disciples to give them something to eat as the disciples had five loaves and two fishes; out of this the Roman bible has manufactured a childish miracle—the feeding of five thousand men beside women and children, and gathering twelve baskets full of fragments. Though it does not abstain from saying that he was hungry after he had been in the wilderness.

Matthew says there were not more than six or eight boats of people, who went over, none carrying more than three to six persons, and there were not more than 42 present, including some who did not come by the boats, among whom were eight or ten women and two or three children. The people had been spiritually refreshed and were not hungry.

There were seven disciples with him at this time, and he sent them across the lake, while he went into the mountain to pray. The boat being tossed by the waves of a contrary wind, the disciples were alarmed, and Jesus being in a superior state went out to them in spirit and came to the ship, when the wind ceased. They worshipped him and then went to sleep and Jesus withdrew.*

When the disciples saw Jesus in the 4th watch of the night (which is from three to six A. M.) come to their boat, they were alarmed. Peter wished to walk on the water also but Jesus told him not to

* This miracle is now intelligible. There are those living who sometimes go out of their bodies and appear to friends or speak to them. One of the most distinguished English writers, W. T. Stead, editor of Review of Reviews has narrated an authentic case of a lady appearing in church, and being distinctly seen by himself and others, while her body was lying ill in bed at some distance. I can add my own testimony to this fact, having once received such a visit from the living and once from the departed; and Mrs. B. has been seen by others when for a few moments absent from her body. But such visits are usually not recollected by the visiting spirit.

attempt it. The Roman Bible makes Peter attempt it, but beginning to sink Jesus had to save him. These incidents, the feeding of his patients in the desert and stopping on the lake at Bethmeil or Gennesaret, occurred about the end of winter, a little previous to his final return to Jerusalem.

In the morning Jesus came to where the disciples were in the land of Gennesaret, a place formerly called Bethmeil, and he had the usual throng of patients for healing, and another contest with the Pharisees, who insisted that his disciples should regularly wash their hands before eating.*

Jesus forcibly answered them by referring to their own shameful neglect of aged parents which was notorious in Jerusalem.

"Why do ye also transgress the commandments of God by your tradition? For God commanded, saying "Honor thy father and mother, and he that curseth father or mother let him die the death. But ye have dishonored your fathers and mothers, ye hypocrites and ye condemn others when ye yourselves are full of guile."* *

To his disciples Jesus said: "Let them alone. They are blind leaders of the blind and if the blind lead the blind both shall fall into the ditch." And he explained

* These gross conceptions of filthiness and intense aversion so conspicuous in the Jewish religion, its prohibitions and purifications (which appear also in the Pharisaic Brahmin religion of India) have been kept up in the spirit of the theology of the church in which there is not enough of love to suppress aversion, scorn and disgust. It regards the human body as vile and disgusting and surrounds the loving reproduction of the human race with an atmosphere of malodorous filth, which all the refinement of poetry and art has not been able to overcome.

* * As religion is love, and love is always devoted to the mother (who has the strongest claims) the amount of religion in a nation is easily tested by its respect for women. The Jews had not much pure religion, but a large amount of superstitions, and it required all the ability and authority of Moses to lift them out of a very gross heathenism. They were fierce, sanguinary and intolerant, beyond the average of antiquity. The sexual irregularities which were overlooked in licentious men were punished with death in women. The noblest nation of antiquity, the most advanced in true civilization, was the Egyptian, for it had the highest regard for women and a superior moral code.

that man is not defiled by anything entering his body, which was a leading doctrine of the Jewish religion, but by the evil thoughts and crimes proceeding from himself, and eating with unwashed hands did not defile him. The pure doctrine of Jesus on this subject could not readily overcome the foul conceptions of the Jewish mind, which required a special revelation to St. Peter narrated in the Acts of the Apostles, Ch. 10 and 11, teaching him that the Jewish superstitions prohibiting various kinds of food were contrary to religious truth. This shows that Peter was as efficient as Paul in overcoming the Jewish superstitions.

At Gennesaret or Bethmeil Jesus tarried about ten days and had a sharp controversy with the Scribes and Pharisees, and then went northward by way of Bethsaida Julias to thesea coasts of Tyre and Sidon on the Mediterranean, about forty miles from the Lake of Galilee, and endeavored to avoid the multitude, but they sought him out.

A Syro-Phenician woman cried to him, worshipping "Have mercy on me O Lord, thou Son of David. My daughter is grievously vexed with a devil, Lord help me." Jesus went with her to her daughter, laid his hand upon her and healed her.

From this place he returned to the Lake of Galilee, and went into a mountain where many came to him with lame, blind, dumb and maimed, and he healed them to the astonishment and delight of the people; and as he held them there three days they were in need of food, and he took seven loaves and a few fishes from his disciples and fed them, there being twenty-five or thirty then with him. The Roman compilation says there were four thousand men there, besides women and children, and seven baskets full were left.

From there he went by boat to Magdala, about five miles south of Bethsaida, where he told the Phar-

isees and Sadducees who asked for a sign, "A wicked and adulterous generation seeketh after a sign and there shall no sign be given unto it."

He and his disciples did not tarry there but went about three miles to the northern end of the lake near Capernaum and thence he journeyed to the country of Cesarea Philippi, about twenty-five miles north of the lake at the head waters of the Jordan.

Here it is said he asked his disciples, saying: "Whom do men say that I, the Son of Man, am?" And they said some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, "But whom say ye that I am." And Simon Peter answered "Thou art the Christ, the son of the living God."

"And Jesus answered, Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven."*

The expression "*Christ*" used here signified the one anointed or inspired by heaven, and Bar-jona meant clear sighted.

If Jesus had wished to give special pre-eminence to any of his disciples he would have selected his favorite John or James, not Peter, with whom he had much less sympathy. The forgery is remarkable

* Here the Roman interpolators introduced the famous forgery making Peter the foundation of the church and giving him supreme power over the world to bind or loose on earth and have his decree carried out in heaven. "And I also say unto thee that thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. XVI, 18, 19.

What a slender foundation for a despotism over two worlds! these nine lines of Matthew! and why did not the forgers introduce it in the other gospels—or add another line to authorize Peter to convey the same power to successors—and why did they never seek any evidence that Peter ever professed such a power.

The truth is the Roman Church did not depend on this Papal commission from Peter. The Papacy was organized and firmly established before it sent forth the gospel of Matthew, and it was probably an after thought to insert this in Matthew as an additional pretext for its usurpation, and Protestant theologians were too timid to comment on this fact, as it cast a doubt on the Testament.

chiefly for its antagonism to Christian principles, its impudence and absurdity, and the still greater impudence and absurdity of claiming that Peter transferred this fictitious power to all future bishops of Rome, of which there is no recorded evidence. Peter was a Christian and claimed no authority; and authority was expressly forbidden by Christ.

Peter was seven years in prison, cut off from the church—the church knowing nothing of his death, being under the control of priests who were destroying the work of the Apostles and cared as little for Peter as for St. John.

Jesus desired his disciples not to speak of his claims as Christ, but to let his works express the truth.

After this conversation with his disciples at Cesarea Philippi (the northern end of his Galilean mission) who recognized him as the Christ, he began to tell them of the necessity of his return to Jerusalem to fulfill his mission, and without delay began his final journey, leaving his friends in Galilee, to meet his enemies in Jerusalem, the champions of a church founded in fraud and enemies of true religion.

It is deeply interesting to look to the record of his last days in Jerusalem showing the desperate though peaceful struggle of RELIGION against THEOLOGY, which is the resistance of enlightened manhood against superstition—of the spirit of liberty, justice and love against selfish despotism, which began with Moses in Egypt, and continued with Jesus in Jerusalem, apparently two thousand years before its time, but is renewed in America, to meet its triumph in the 21st century.

THE MISSION OF JESUS AT JERUSALEM.

Let us return to his labors in Jerusalem.

The three synoptic gospels are commonly supposed to be a complete record of the mission of Jesus, but they are far from it. The disciples, engaged in their

mission work in Galilee, were not acquainted with the first four months, from the baptism of Jesus to his departure into Galilee, nor did they know much of his labors at Jerusalem, either at the beginning or during the succeeding twelve months, until he made his final fatal visit. St. John alone has preserved the record, and the others have not even specified when he left the Galilean work for his more dangerous labors in Jerusalem.

When he first went out to Galilee through Samaria he said it was four months to the harvest. It was after the passover—after his first labors, when stopping with Philip, after his wine miracle at Cana, after his distant healing of the nobleman's son, after his miracles and teaching which converted Nicodemus, who stood by him in his trial before Pilate, and after his conversion of the Samaritans at Sychar and the strong language of John the Baptist in his behalf, and after his remarkable healing at the pool of Bethesda.

Great men in an unworldly sense are often unknown or ignored in life, because there is no corresponding greatness of soul to recognize and understand them. But Jesus found a John the Baptist and a John the beloved, and other disciples to appreciate his moral greatness; otherwise he might have died but little known.

The helpless man who had been suffering 38 years was lying alone by the pool on his bed, waiting for an opportunity or assistance when the pool had healing power. It was the Sabbath day and Jesus seeing him held out his hand, healed him, and told him to rise and to take up his bed. He did not know his benefactor, but he was healed; he rose, carrying his bed, and the Jews assailed him for carrying his bed on the Sabbath. When he found it was Jesus who healed him and told the Jews that it was, they were angry with him and mad enough to kill Jesus

for breaking the Sabbath, and also for speaking of himself as the Son of God.

But Jesus said that John had testified for him and that his works by the aid of divine power were a still better testimonial. Jesus then left the hostile Jews and began his work at the lake of Galilee and Capernaum as described by Matthew.

But after six months' work in Galilee and around the lake, the harvest feast or feast of the Tabernacles in October was at hand, and his brethren suggested that he should extend his work into Judea. But Jesus seemed to have in view his fatal time, and said: "My time is not yet come, but ye can go at any time. The world cannot hate you but me it hateth, because I testify of it that its works are evil;" and the same hostility exists today against any faithful follower of Jesus, for he must bear the same testimony and all worldly authority will be against him.

But he went up alone into the midst of his enemies and dared to teach publicly, as there were many who thought him a good man and were pleased to hear him.

On this journey he stopped a short time at Cana, and then going on to Jerusalem, he had journeyed about twenty miles when he was overtaken by a number of people bearing a man who was ill with a fever. They begged that Jesus should heal this person. Jesus turned to the one who had the fever and said; "Dost thou believe that I can heal thee?" and the man said "verily I do." Jesus then said: "Arise—thy faith has made thee whole." The man then rose, and after praising Jesus and God with many words departed with his companions, leaving by the roadside the bier on which he was carried. There is ample evidence today of such instantaneous healing in recent years, even without a touch.

Jesus then continued his journey toward Jerusalem uninterrupted, stopping again at Bethany, where he

received news of the persecution of Christians in Jerusalem in consequence of his former work there. When the messenger returned to Jerusalem with tidings of Jesus being in Bethany, many went from Jerusalem to Bethany, who desired to be healed and many who desired his teaching.

Jesus performed many minor cures before leaving Bethany, and also on the road thence to Jerusalem.

Arriving in Jerusalem he went to the house of Philippus and his arrival quickly became known, when a large multitude assembled, filling the house and grounds and extending in the street. The authorities hearing of the commotion caused by the presence of Jesus, sent him a message telling him he must disperse the multitude or leave the city. (The same course is pursued today against some who are trying to introduce similar principles in society.)

Jesus told his friends that he gladly received them but that the authorities of the city must be obeyed, and he requested as many as could to fill the yard about the house, and the rest to quickly disperse. Then he addressed the assembly and healed one who was deaf.

As he was gaining friends, the Pharisees and chief priests sent officers to take him but they failed to do it, for they were charmed and overawed, and replied to the Pharisees "Never man spake like this man" "Are ye also deceived?" said the Pharisees. Have any of the rulers or of the Pharisees believed on him. Such is always the language of conservative bigots. Nicodemus spoke in his behalf, but they replied "out of Galilee ariseth no prophet."

These interesting scenes with Philippus are not mentioned in the three synoptic gospels as their authors were not there. The only mention of his visit to Jerusalem is the saying in Matthew—"he departed thence to teach and to preach in their cities" after sending out his disciples.

The Jews wondered at his wisdom, but he told them "my doctrine is not mine but his that sent me."

It was during this visit that they sought to entrap him by bringing before him a woman in adultery, whom their barbarity would have condemned to death, while the equally guilty man went unpunished. Modern society is equally unprincipled. It has no limit to the scorn, the cruelty and the official robbery of women, whose paramours flourish in honor everywhere.

Jesus was disposed to treat the matter with contempt, but disposed of it in answer to their importunity by saying "He that is without sin among ye, let him first cast a stone at her." Convicted in their own consciences and abashed, they "went out one by one, beginning at the eldest even unto the last." And the woman being left alone, he said "neither do I condemn thee. Go and sin no more."

"And many similar things did he for unfortunate women" adds St. John.

This admirable scene is so repugnant to the character of the modern church, it is not strange that some theologians have wished to expunge it as an interpolation; but no theologian has ever dared to suggest that the base interpolations inculcating *universal hatred* and threatening hell fire should be treated as interpolations, for the church has had more sympathy with hate and punishment than love, and has shed more blood than tears of pity.*

* The contrast between the spirit of Jesus and the spirit of the church was especially marked in his treatment of proscribed women. When one of doubtful reputation kissed and anointed him as described in Luke VII the Pharisee wondered that he would allow the familiarity of such a woman and her manifestation of love. Jesus gently rebuked him and assured her her sins were forgiven "for she loved much." Women misled by love had the love of Jesus as they have ever had the intense scorn of the church and active hostility of society. The betrayer may be socially honored while his amiable dupe is the victim of sanctimonious malignity.

Jesus continued to speak boldly at the temple, knowing his fatal time had not arrived. "I am not alone but from the Father that sent me." "Ye are from beneath, I am from above: ye are of this world; I am not of this world." If ye believe me not ye shall die in your sins."

"When ye have destroyed the Son of Man then shall it be known whom I am, and that I do nothing of myself, but as my Father hath taught me I speak these things." Now ye seek to kill me, a man that told you the truth, which I have received from God. This did not Abraham." "Why do ye not understand my speech, although ye hear my words."

So it has always been. The words of truth are heard and not understood. They have through the ages been answered by the prison and the faggot—today by ostracism and slander.

"How father Abraham rejoiceth to see my day and he sees it and is glad." "Before Abraham was the spirit that speaketh through me." "Then some raised their sticks to strike at him, but Jesus hid himself and went out of the temple, going through the midst of them and so passed by."

These are the recorded words of truth and soberness from a rational teacher, whose real teaching defies criticism and was far beyond his own age as it is *far above* modern ages. There was nothing insane about him, except to those who think a disregard of money insanity. The testimony of one such witness is enough. He was a messenger from heaven as he said—the first and greatest, but not the last, for mankind will not always be strangers to heaven.

And the record comes from the profound thinker, St. John. Fortunate was Jesus in finding such a recorder who could appreciate the supernal spirit in Jesus.

After this Jesus met a man blind from his birth and restored him, using a poultice of clay; but this mir-

acle excited the anger of the Jews both against Jesus for healing, and against the patient for telling the truth.

"If this man were not of God he could do nothing," said the blind man when cured. "Therefore," said some of the Pharisees, "this man is not of God because he keepeth not the Sabbath day." Others said: "How can a man that is a sinner do such miracles? and there was a division among them." The blind man said, "he is a prophet." "Then they reviled him and said, thou art his disciple, but we are Moses' disciples. We know that God spake unto Moses; as for this fellow we know not whom he is." They said to the blind man "Thou wast altogether born in sins, and dost thou teach us? And they cast him out."

And Jesus again visited Jerusalem in the winter at the feast of dedication, as recorded by John, and spoke of himself as the good shepherd and started a heated discussion of his claims by the people. And walking in the porch of Solomon's temple (a synagogue about 40 by 80 feet) the Jews came around him engaging in discussion, and as he firmly maintained his claims they were about to mob him with their cudgels, when he escaped and went among his friends, the fishermen beyond the Jordan, where many believed in him, and renewed his work in Galilee. This was in the month of December, which was the time of the feast of dedication which was instituted by Judas.

Again near the end of the winter Jesus was called to Bethany by the announcement of the death of his friend Lazarus; but knowing that Lazarus was not absolutely dead, he delayed two days (perhaps to make the cure more wonderful.)

His disciples thought it remarkable that he should go again among his enemies, but he referred to his spiritual vision guiding him; and Thomas and the

Lazarus healed—death threatened—return to Jerusalem.

others resolved to go with him. Lazarus having been buried four days, it was supposed that his body was putrid. But the stone was removed, and when Jesus called him forth he came out in his grave clothes.

When these things were told to the chief priests and Pharisees, they determined to put an end to such miracles, and Caiaphas the high priest under an evil spirit influence, said that Jesus should die; and Jesus went away to Ephraim among his disciples while the order was out for his arrest, and went on to Galilee to the Lake and the seacoast of the Mediterranean.

Yet when the passover approached and many expected to see him, he did not fear to go again to Jerusalem, where his enemies were expecting to seize him. He started south from Cesarea Philippi and in ten days reached Jerusalem. He knew his fate and intended to meet it.

His warfare against persecution begun and ended in Jerusalem—first as a teacher for years in his youth and then after his recognition by John and a holy spirit, as a fearless reformer, in the first winter, stopping with Philippus, and renewing his labors at the time of the first passover before devoting himself to Galilee. Then returning in October and again in the winter, always finding a more bitter hostility there than anywhere else, under the power of the hierarchy and rulers, and finally after healing Lazarus, going to the fate which he told his disciples he must meet. He could teach multitudes in Galilee, where there was more independence, but the rich and powerful in Jerusalem were beyond the reach of sacred truth and sent out emissaries to oppose him.

So could Paul and Peter spread the gospel far and wide elsewhere, but Rome could not be conquered by them, for Rome was the kingdom of evil, and source

of the evil power that destroyed forever the Jewish nationality. Cities are often national ulcers.

THE FINAL RETURN TO JERUSALEM.

After his conversation with his disciples at Cesarea Philippi, when they recognized him as the Christ, Jesus began to speak of his destiny to suffer at Jerusalem from the authorities, and probably be killed, against which Peter protested, but his suggestions were not acceptable.

If he had followed the ordinary course of human action, avoiding his enemies at Jerusalem and protected by his friends, there and in the country, he might easily have avoided death—might have raised a rebellion, or retired to the society of his friends in Persia. But he was impelled by a spiritual power in his unexampled career.

Jesus on his return to Jerusalem made many addresses, feeling that he must do all that he could before the end of his labors.

He stopped at several places in Samaria and Judea and at Jericho. Wherever he went he healed but he did not perform the miracle interpolated in the gospel of Luke—meeting ten lepers in a Samaritan village and healing them all by a word—nor did the people of Nazareth attempt to kill him for his speech in the synagogue by taking him out of the city to throw him down a hill. But the degrading interpolations in the gospels are too numerous to be mentioned here.

As he approached Jericho, the blind beggar, Bartimeus, heard that he was coming and cried out "Jesus thou Son of David, have mercy on me." The people tried to silence him, but he only cried the louder, until Jesus heard and told them to bring him to him, and asked him what he wanted. "Lord that I may receive my sight" was his reply. Jesus treated his eyes and restored his sight saying "Receive thy sight

—thy faith hath saved thee.” And he followed him glorifying God.

At Jericho he met one Zaccheus, a rich publican, who being of small stature had climbed a tree to see him coming. He stopped with Zaccheus and found him a good man—the only rich man he said to have approved. But Zaccheus claimed to have given half his food to the poor and to have made fourfold restitution when he had wronged any one, and Jesus was not liable to be deceived in character.

On his way to the city, leaving Jericho, many going with him, two other blind men called on him loudly, “Have mercy on us O Lord, thou Son of David.” He used his hands upon their eyes and restored their sight. Jesus said he was aided in the cure by the spirit that had promised to attend him.

On this last journey to Jerusalem Jesus gave valuable instruction. When his disciples asked who was greatest in heaven, he said, “except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.” The docility of childhood, ready to learn and to be taught, receptive of truth, is the condition opposite to the stern dogmatism which has been the characteristic of those taught theology by the church, which reverses the principle of Jesus.

“Whoso shall receive one such little child in my name receiveth me.” He warned them not to despise children—in heaven they live near the light. And when his disciples objected to their bringing little children to him he said: Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven, and he laid his hands upon them and prayed.

He taught them to endeavor to settle any difference with a brother, and if resisted to take friends with you as witnesses, and if he still resists to appeal to the assembly (ecclesia) which has since been called

church, and to regard him as a heathen if he resists the assembly. He charged them to be ever ready to forgive a brother, even seventy times seven.

When the Pharisees asked him about divorce which was allowed by Moses, he said this was because of the hardness of their hearts, but that the man was guilty who put away a faithful wife.

When a rich young man came to him to learn his duty—Jesus mentioned the commandments concluding—Honor thy father and mother and love thy neighbors as thyself. He claimed to have done this, and Jesus for a test told him to sell his goods give all to the poor and follow him, which the young man sorrowfully declined. Jesus probably thought it useless to enlist him unless he was willing to sacrifice everything, which was to be the fate of his disciples. Jesus then said to his disciples, That a rich man who will not part with any of his possessions shall not enter into the kingdom of heaven*—and again I say unto you it is easier for a camel to go through the Needle's eye than for a rich man to enter into the kingdom of God. This at first astonished his disciples, but it is a decisive proof of the superiority of Jesus as a teacher of religion, and the Apostate character of the church which has entirely ignored this principle.

Peter then asked him what they should receive who had forsaken all to follow him and Jesus said that those who had forsaken all to follow him should

* His faithful follower Paul illustrated this idea in writing to Timothy as well as in his own life, living in poverty and never burdening the church. He said to Timothy I. ch. VI.

8. And having food and raiment, let us be therewith content. 9. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. 11. "But thou O, man of God, flee from these things."

The biblical or Pagan church has paid no more respect to this than to Paul's description of the spiritual method of conducting services in the church.

receive a hundredfold in heaven, and he gave a parable signifying that those who came in at the last would fare as well as their predecessors.

Before reaching Jerusalem he told the disciples he would be condemned and crucified, and would rise on the third day; and that on the previous night a spirit of great beauty and dignity surrounded by a bright light making all things visible, came to him saying that he came to attend him in the great trial before him—that he would be betrayed by one of his followers, but the spirit would be with him through his trial, death and return to heaven, and that he would be permitted to return in three days. This was the day before his arrest and it is attested by the four evangelists.

About this time Salome came to ask for heavenly honors to her two sons, and he replied he could say nothing on that subject. To check their ambition for rank he said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you; for whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant—even as the Son of Man came not to be ministered unto but minister."

The Roman church of Apostacy has very thoroughly reversed this rule by its ambitious system of despotism.

After the first ten days of this journey of 120 miles to Jerusalem from Cesarea, Jesus being near Jerusalem took Peter, James and John (the other disciples were coming by appointment but Matthew had not yet arrived) to a small mountain about two and a half miles from Jerusalem, (not the snowy heights of Mount Hermon in the north as the Encyclopedia Britannica states) where he was transfigured as they looked at him, and enveloped in a spiritual cloud

Moses and Elias appear—healing—Gethsemane.

in which Moses and Elias appeared and conversed with him as described by St. James (in vol. 1st.)

Though enveloped in a cloud the faces were all luminous and distinctly seen as they stood conversing, clasping their hands.

Nothing was said by Jesus of this conversation. After this his mind seemed greatly occupied by the subject, and he requested that nothings should be said of it. His disciples wished to commemorate the spot by erecting three tabernacles. But nothing was done as Jesus did not desire it.

Soon after this a man came to beg help for his son who seemed to be epileptic and lunatic, whom the disciples had not been able to relieve. Jesus relieved them by dismissing the obsession. He attributed the failure of the disciples to lack of faith.

At Bethany about the last of March, he tarried a few days, and according to John had a supper with the family of Lazarus, at which time Mary anointed the feet of Jesus with a costly fragrant ointment of spikenard to which Judas made objection as extravagant. The priests were quite hostile to Lazarus for his devotion to Jesus, and talked of putting him to death.

THE WARFARE IN JERUSALEM.

Learning of the strong antagonism in Jerusalem, and moving slowly, he stopped early in the evening in the Garden of Gethsemane, at the edge of the city. Nearly all the disciples were with him then. He tarried there spending the night in prayer for himself and the people.

The disciples were a little way from him. His countenance and movements were visible until darkness came. He seemed to be transfigured with a halo of light. His arms were seen outstretched as if in supplication or prayer.

He entered the city next morning about ten o'clock.

Triumphal entrance—traders driven from the Temple.

He had sent for an ass to ride, but in the city he dismounted. His entrance was quite triumphal as many greeted and honored him with applause, throwing garments and palm branches on the way with much outcry, to the disgust of the Pharisees.

Among the most enthusiastic were those who had witnessed the cure of Lazarus.

There were some Greeks who wished to see Jesus, which Philip and Andrew told him. John says that Jesus exclaimed, "Father glorify thy name," and a loud spiritual voice was heard by those standing by, saying, "Thou art glorified in spirit and shall be glorified again." And Jesus said this voice came, not because of me, but for your sakes.

Though there was great skepticism John says many prominent people believed in him but were afraid to acknowledge it for fear of being put out of the synagogue.

Jesus as he entered, wept over the fate of the city, speaking of the time when it would be surrounded and captured by enemies.

The first day he went to the house of Philippus and the second day he went to the temple and overawed the traders who occupied it and drove them out, saying, "ye have made it a den of thieves." And he taught in the temple, the people listening with so great interest that the Pharisees, scribes and leading people took no action against him.*

* The hall that Jesus occupied in the temple would have held an audience of about four hundred. The entire building was about 600 feet long; but the description of it given by Josephus is greatly exaggerated. The hill or knoll on which it was built was not high. It was surrounded by colonnades or cloisters and contained four halls and a great altar for sacrifices—the most interior temple being kept sacred for the priesthood. But according to Josephus there was a large wall to both the cloisters, which wall was "the most prodigious work that was ever heard of by man," and the valley below was so deep that it would make one dizzy to look down, and the stones of which the temple was built were 45 feet long, 14 feet high and 21 feet wide. The truth is the large stones did not measure over three or four feet. I have lost all confidence in the reliability of Josephus as a historian.

Contests in Jerusalem and last supper.

When they asked for the basis of the authority he assumed, he puzzled them by asking what they thought of John the Baptist, whom they had opposed but whom the people believed in, and they did not know what to say.

They tried to puzzle him by the question if a man had seven wives which would be his wife in heaven, and he replied there was no giving in marriage in heaven.

He made a sharp attack on the vanity of the scribes and their avarice in devouring widow's houses while making long prayers; and they raised their sticks for an assault, but did not strike him as he went out. He predicted the destruction of the temple, the siege of the city and persecution of his disciples. But he was not allowed to speak more than twice in the temple, after which he spoke from its steps, which has not been mentioned heretofore.

He maintained this course of bold speech—his enemies growing more indignant and Judas meanwhile planning for his arrest. He was entirely fearless in speech, seeing death his inevitable fate.

THE LAST SUPPER WITH THE DISCIPLES.

On Wednesday of the last week, his disciples arranged by his direction to hold the last supper in anticipation of the passover, which some theologians suppose was on the 5th of April, but I have not attempted to fix the day. As previously stated, it was in an upper apartment, extremely simple, about 14 by 22 feet, with a table about four feet wide and 14 long and rough hewn benches, with three windows to the apartment, and a bronze lamp on the table. So it was described by one of the disciples. There they took the last supper of bread and wine.

This was the most memorable day in the life of Christ, for it brought forth that evening the warmest and most complete expression of his love and devo-

tion. St. John alone "the beloved disciple" fully appreciated the occasion, or at least he alone has left its full record, to which the reader should now refer in his gospel.

"I have brought thy truth to earth, I have given to those who have received thy word, and the world hath hated them, because they are not of the world, even as I am not of the world," was his last statement—a concise expression of Christianity. It comes to a world that has never reached the heavenly life or even understood it. The worldly life and the heavenly life are, and always have been incompatible, and antagonistic.

The worldly life in upper ranks aims at power conquest, dominion, wealth, ostentation and fame. It appears in low life as in the pugilist and bully, and a nation on the same plane is deeply interested in its conquests. In high life it appears in the duellist—and in German colleges that is a part of the education—in nations, as armies of duellists, ready to fight for insults, for territory, or for the jealousy which suggests balance of power; or to keep inferior nations in subjection, even if it is necessary to exterminate them, or to keep down their own inferior classes, when they demand equality—or to maintain the authority of an autocrat, or the despotism of a church which insults history by assuming the name of Christianity. Hypocrisy is always the defence and pretext of wickedness. Every form of evil is identified with falsehood, and hostile to truth and its champions. The world's history is the battle of truth and falsehood—the sufferers and the oppressors.

Christianity is a stranger in such a world and as a stranger it was presented by Jesus. It prohibits physical contests. It prohibits the daily war of avarice and the murderous war of nations—and even the discord of the family. It demands that wealth and power should watch over the prosperity of the

humble, as the mother watches over her children—that the commonwealth should secure employment and education for all, and assist the philanthropists who are increasing knowledge and diffusing religion.

Hence Christianity is not of this world, as Christ and the Apostles were not of this world, and this world would not accept them. As it was in their day, so is it now, except that knowledge is largely increased and as toleration is increased, this publication of Christianity is not a capital offence.

But every attempt to assert and apply to practice the fundamental teaching of Jesus which would have repressed the growth of wealth and aristocracy and made the world a vast co-operative brotherhood living in invariable peace, has found as resolute opposition in the church as elsewhere. The church is the strongest barrier to the restoration of Christianity.

The great lesson of love "that ye love one another as I have loved you," and that the greatest on earth should be those who serve mankind most faithfully without any assumption of rank or title, was enforced as never before, by showing that Christianity was the motherly love, which he illustrated by washing the feet of his disciples. (Peter alone objected for the worldly element was stronger in him.)

Thus we see that Christianity is maternal love and maternal love is all that keeps the race of man on earth—all that preserves the elements of virtue—and when Christianity returns to earth, man will recognize that the mother who creates him and endows him with fragments of virtues is his real owner and entitled to his obedience; and the mother not the soldier will be the leading power in council, and nations will become happy families.

The last supper may be called the most memorable religious incident in the world's history, an event worthy of commemoration,* but the criminal ingenu-

ity of Rome pperverted it into a monument of insanity—a cannibal feast on the blood and flesh of a materialized God in his own presence—flesh perpetually manufactured ever since by a priest out of bread and wine, to reproduce the ancient Pagan ceremony which was the same—an old method of uniting with God by eating him, which prevailed in Persia, India, Egypt, Thibet, Mexico and Peru, of which Cicero said: “How can a man be so stupified as to imagine that which he eats to be a God.” But the 19th century still cherishes this form of stupidity as Cicero called it, the devotees not suspecting that they are merely repeating an old Pagan rite, interpolated by knaves into the gospels of Matthew XXVI, Mark XIV and Luke XII but not into the gospel of St. John. Its original type in the Eleusinian mysteries was as pious as the modern imitation.

ARREST AND CRUCIFIXION.

It is a familiar story that Jesus went forth to Gethsemane with his disciples and again sought angelic communion, while the weary disciples resting, fell asleep until he called them to meet the officers and crowd coming with Judas, with lanterns and weapons.

John and James went with him when arrested but Peter tried to avoid recognition denying that he was one of the disciples.

The high priests Annas and Caiaphas, bent on his death, eagerly sought hostile testimony and found two to swear that he said “I am able to destroy, the temple of God and build it up in three days.”

* The commemoration of the last supper should not be considered an imperative duty; but as ancient and impressive ceremonies have much effect in promoting earnestness and overcoming indifference, they should not lightly be laid aside. The only gospel authority prescribing this custom is the expression given in Luke XXII, 19 as the words of Jesus “this do in remembrance of me,” which is rejected by Luke as an interpolation. The ceremony stands upon its own merits—not on any arbitrary rule.

When Caiaphas questioned him he said: "Thou hast accused me of claiming to be the only Son of God, but I say to thee I am the son of man, sent to do the will of our Father who is in heaven."

The crowd contradicted him and said he was a blasphemer, who should be put to death.

Blasphemy is the scurrilous accusation of superstition against reason, but superstition never suspects that its Jehovah, participating in trivial wars and personal affairs and its more terrible modern Jehovah totally ignorant of science, whose sole important aim is to produce eternal agony for mankind is as blasphemous a conception as imagination can conceive.

But blasphemy was the outcry against Christ, prompted chiefly by his healing on their Sabbath; and when he was taken before Pilate their charges seemed absurd to him, and he dismissed the matter by sending Jesus to Herod. This occupied a day (Thursday) which is overlooked in the gospel narratives. But the Jews became very impatient at this and on Friday, Jesus having been returned, Pilate held the trial, at which the Jews were so fierce and clamorous for death that some of the disciples who were present withdrew for their own safety. It was a turbulent proceeding with none of the forms of law and Pilate yielded to their clamor. He proposed to follow an old custom by releasing Jesus, but they protested against this and demanded the release of the murderer Barabbas instead.

Jesus saw that his fate was determined, and said but little in the way of denial. Neither to the high priest nor to Pilate did he threaten to come back in the clouds or appear on the right hand of God as in the Roman forgery; nor was he slapped, struck and spit upon by the soldiers, nor his garments divided among them. Nor was there any foundation for the seamless shirt story which has brought so much money to the exhibitions of the priests.

He was sent to execution and a man named Simon made to bear his cross* a part of the way. He was fastened on the cross with a thief on each side of him and the inscription written by Pilate over his head "Jesus of Nazareth, King of the Jews."

Seeing his mother standing by with his aunt Mary and uncle Cleophas, he commended her to John as her son.

After hanging four hours, overcome by pain about three o'clock he cried My God, My God, why hast thou forsaken me, and then swooned, gradually dying, and passing out at dusk, soothed by spiritual power.

The priests and enemies looking on made some jeering comments, but the crowd were divided in sentiment, many thinking the execution hasty and unjust; for Jesus had friends in the turbulent crowd before Pilate.

The cross of the crucifixion** as described by Matthew, was made of a heavy species of wood and was about six feet high, and fastened about five feet from

* The cross and crucifix are commonly supposed to have been first used as emblems consecrated to Christianity. But in fact they were both ancient Pagan emblems, not used by the church at all during the first six centuries. It shows the friendly relation of the church to Paganism, that it should have borrowed these emblems so long used before the church thought of them.

** The exact locality of the crucifixion has not been minutely described, for in the Roman bible Matthew refers to the place of execution as "a place called Golgotha that is to say, a place of a skull." Mark says the same, and Luke says the place of crucifixion was "the place which is called Calvary."

A hypercritical Rabbi has denied that there is any such name as Golgotha, or that any place in Jerusalem was ever called a place of skulls as skulls were never exposed.

The simple truth is that the crucifixion occurred on a hill near to a small garden-like cemetery containing a few graves. The hill had no special name in the time of the Apostles, but there was a small hill in the rear of the cemetery and just beyond it, which was frequently called Calvary. A graveyard in the time of the Apostles was often called a place of skulls or a place of bones. It is apparent that the references to the locality were sufficiently definite.

The exact recollection of the Apostles in reference to everything important in their day, shown in their revision of the Testament is quite remarkable.

The fatal day described.

the ground to a wooden post used for such purposes. Upon this cross he was nailed by four heavy spikes through the wrists and the ankles near the joints and then left to die by exposure, guarded by soldiers, and died from exhaustion.

In addition to the spikes he was fastened to the cross by a metallic band, about two inches wide, made of a brassy composition metal, fastened around the waist and drawn so tight as to leave a deep scar, which probably hastened his death.

His vitality was low at the time of the crucifixion. He had paid but little attention to the needs of the body, being often long without food. He wandered much, was exposed to the weather, and often slept on the desert. For some weeks he had seemed to the Apostles more spiritual than material, and for some time they had thought he could not live long. Yet when he began his mission he was remarkable for unwearied physical as well as mental activity, never seeming fatigued or depressed. But his higher nature and great intensity of feeling exhausted his animal life.

His body was taken down from the cross, with Pilate's permission, by his brother James, John, Andrew and his mother, in the evening, and taken to the house of Philip—then to the tomb or cavity in the rock, offered by Joseph of Arimathea, for burial in the grave clothes. Joseph and Nicodemus furnished fine linen myrrh, and aloes.

The crucifixion which has been eloquently described by St. James of Galilee, was witnessed by eight of the disciples, his mother, his aunt Mary and uncle Cleophas, Mary Magdalen* and Salome, and many

* Mary Magdalen, one of the best friends of Jesus, has had her reputation destroyed by an interpolation in Luke VIII "out of whom went seven devils," and it has been supposed that she was the same woman mentioned in Luke VII as a sinner. These aspersions are groundless, and Prof. Dalman of Leipsic says "no stain rests upon her moral character."

women who followed Jesus from Galilee, and a crowd of enemies and friends.

The body of Jesus was removed from the tomb by his Essenian friends, among whom he was the head of their council, and buried secretly on a mountain side near four miles east of Jerusalem, on its eastern slope, with no stone to mark the spot.

The grave in Jerusalem was watched by some of his Jerusalem friends, who did not wish the body removed, and not by the guards sent by the Pharisees as interpolated in Matthew. But they were overcome by the Essenians who took it away.

What occurred afterwards when he rose spiritually and appeared to his disciples is well related in the corrected gospel of St. John, and in the gospel of Matthew is recorded an expression used when he met the disciples in Galilee by the Lake, directing them to teach his doctrines to all people and baptize them, "teaching them to observe all things whatsoever I have commanded you; and lo! I shall be with you always even unto the end of the world" an important assurance that he will always be accessible to those who seek him. His interest in mankind never ceases.

In the gospel of Mark* (corrected) his final words recorded are "Go ye unto all the world and preach the gospel to every creature. He that believeth and is faithful shall be saved. And these signs shall follow them that believe—in my name shall they cast out evil spirits; they shall speak with new tongues,

* The church of Biblical corruption and hypocrisy treats with profound contempt the last words of Jesus in its gospel of Mark. It does not even tolerate speaking with new tongues, casting out obsessions, or the religious duty of healing the sick by laying on hands; and of course it has no faith in its power to handle serpents or drink deadly poisons, which it ought to be willing to do if its Bible is not a fraud. But while rejecting these tests of religion, it selects baptism as the only thing worthy of notice. Its bible ascribes to Jesus the words "He that believeth and is *baptized* shall be saved; *but he that believeth not shall be damned.*" The words in italics are rejected by Mark as interpolations and "faithful", is substituted for "baptized."

they shall lay hands on the sick and they shall recover." This we understand will be common in every church, but not necessarily in every individual.

The interpolations of the Roman Bible have made baptism and the miraculous supper on the flesh of Jesus necessary to save its believers from hell.

The rite of baptism is a good and impressive ceremony, serving as a solemn declaration of principles and consecration to Christianity; but the Apostles and their leader do not regard it as a matter of essential importance, and if it should ever be deemed inexpedient, or other forms of consecration be substituted no evil effect could result.

The celebration of the last supper should never be forgotten. The consecration of the founders of Christianity to their perilous and too fatal work of redeeming mankind from superstition, war and endless suffering, is an unequalled theme for eloquence, to inspire a similar group of modern heroes.

When we look at the career of Jesus from an earthly standpoint, realizing the hostility to Christianity and its teachers in the first century which HAS NEVER CEASED, when its introduction has been attempted, the impression is profoundly melancholy; but when we look above the transient strife of earth to the glory, the splendor and the happiness of the heavenly kingdom, for which we see neither beginning nor ending, to which he wished to introduce us, all earthly gloom seems but a passing cloud; and the ever returning hosts of heaven will surely dissipate that cloud and bring man into the sunshine of the higher world.

THE SERMON ON THE MOUNT.

FREED FROM CORRUPTION.

The Sermon on the Mount as recognized by the Apostles is like all the published teaching of Jesus a very simple teaching of ethical principles, adapted to

the comprehension of the ignorant class of people whom he addressed.

It is given in full only by Matthew, and is presented here as revised by him—his changes being placed in italics:

The Sermon on the Mount has been distorted and corrupted into a counterfeit in the Roman Bible. In the following report as sanctioned by the Apostles, the words they have added are in italics, and the mass of the absurd expurgated interpolations omitted:

1. And seeing the multitudes he *selected a good place on the side of* a mountain and when he was set his disciples came unto him.

2. And he opened his mouth and taught them, saying

3. Blessed are the poor, *for* in spirit *they shall inherit* the kingdom of heaven.

4. Blessed are they that mourn for they shall be comforted.

5. Blessed are the meek, for they shall inherit *more than the kingdoms of* the earth.

6. Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

7. Blessed are the merciful for they shall obtain mercy.

8. Blessed are the pure in heart for they shall *approach* God.

9. Blessed are the peace makers for they shall be called the children of God.

10. Blessed are they who are persecuted for righteousness sake; for theirs is the kingdom of heaven.

11. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice and be exceedingly glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.

The Sermon on the Mount.

13. Ye are the salt of the earth; but if the salt have lost *its* savor wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men.

14. Ye are the light of the world; a city that is set on a hill cannot be hid.

15. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works and *worship* your father who is in heaven.

17. Think not that I am come to destroy the Law or the Prophets. I am not come to destroy but to fulfil *the truth in them*.

18. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in nowise pass from the law of *love* but all *shall* be fulfilled.

19. Whosoever shall break *the divine* commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20. For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in nowise enter in *o* the kingdom of heaven.

21. Ye have heard that it was said by them of olden times, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.

22. But I say unto you that whosoever is angry with his brother without a cause shall receive *condemnation*.

23. Therefore, if thou bring thy gift to the altar, and there remembereth that thy brother hath aught against thee

24. Leave there thy gift before the altar, and go

thy way; first be reconciled to thy brother, and then come and offer thy gift.

25. *And always agree with thine adversary if it be possible.*

27. Ye have heard that it was said by them of old time, thou shalt not commit adultery.

28. But I say unto you that whosoever looketh on a woman *with unholy and passionate lust* hath committed *an offense* with her already in his heart.

33. Again (as ye have heard that it hath been said by them of old time) Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; *and thou shalt not take his name profanely.*

38. Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth.

39. But I say unto you that ye resist not evil *by evil, for if need be thou mayest submit unto injustice.*

42. Give to him that asketh thee and from him that would borrow of thee, turn not thou away, *if their claims be just.*

43. Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy.

44. But I say unto you love your enemies, bless them that curse you, do good to them that hate you and pray for them who despitefully use you and persecute you.

45. That ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.

46. For if ye love them that love you, what merit have you? Do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

33. The prohibition of profanity is omitted in the Roman Bible and instead a long prohibition of all swearing is presented with very ridiculous reasons—to which the church and the world give no attention.

48. *Seek ye therefore to become more perfect in all things, that the law of love may be fulfilled.*

Ch. VI, 1. Take heed that ye do not your alms before men, to be seen of them.

2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.

5. And when thou prayest thou shall not be as the hypocrites are; for they love to pray, standing in the synagogues, and in the corners of the streets that they may be seen of men.

6. But thou when thou prayest enter into thy inner chamber, and when thou hast shut thy door, pray to thy Father who is in secret,

7. *And in praying* use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking.

9. After this manner therefore pray ye — Our Father who art in heaven, hallowed be thy name,

10. Thy kingdom come, thy will be done on earth as it is in heaven.

14. If ye forgive men their trespasses, your heavenly Father will also forgive you.

15. But if ye forgive not men their trespasses neither will *you realize forgiveness.*

16. Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast.

19. *Give not your souls to laying up* treasures upon earth where moth and rust *destroy*, and where thieves break through and steal.

20. But lay up for yourselves treasures in heaven

9, 10, 11, 12, 13. The Lord's prayer in the Roman Bible is a copy of an old Jewish prayer commonly used. But Jesus did not recommend any set form of prayer either in public or private, and especially condemned public prayers. In 9 and 10 he states the true spirit of prayer comprehensively, leaving to each individual his own petition.

where neither moth nor rust *appear*, and where thieves do not break through nor steal.

21. For where your treasure is there will your heart be also.

22. The light of the body is the eye; if therefore thine eye be *clear* thy whole body shall be full of light.

23. But if thine eye be *clouded* thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24. No man can serve two *opposite* masters; for either he will hate the one and love the other or else he will hold to the one and *desert* the other. Ye cannot serve God and Mammon.

25. Therefore I say unto you be *not absorbed in the* thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment.

26. Behold the fowls of the air; for they sow not neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?

27. Which of you by *being anxious* can add one cubit unto his stature.

28. And why *seek ye ostentatious* raiment? Consider the lilies of the field, how they grow: they toil not neither do they spin.

29. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these, *for they represent the beauty of the soul.*

30. Wherefore if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, *may ye not also grow into spiritual beauty under the care of your Father.*

31. *Therefore give not all the thought of the mind to the question what we shall eat or what shall we drink or wherewithal shall we be clothed.*

33. But ~~seek~~ ye first the kingdom of God and his

righteousness, and all these things shall be added unto you.

34. *Be not therefore anxious for the morrow.*

Ch. VII, 1. 2. *Condemn not hastily that ye be not wrong, for as ye condemn ye may be condemned.*

3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye.

4. When wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye and then shall thou see clearly to cast the mote out of thy brother's eye.

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and on you.

7. Ask and it shall be given unto you; seek and ye shall find. Knock and it shall be opened unto you,

8. For every one that asketh receiveth *of the spirit* and he that seeketh findeth; and to him that knocketh it shall be opened.

9. What man is there of you, of whom if his son ask bread, will give him a stone.

10. Or if he ask a fish, will give him a serpent?

11. If ye then, being *imperfect*, know how to give good *natural* gifts unto your children, how much more shall your Father who is in heaven give good *spiritual* things to them that ask him.

12. All things whatsoever ye would that men should do unto you, do ye even so to them; for this is the Law and the Prophets.

13. *Enter you in by the straight way into spiritual life, and avoid the broad way of error that leadeth to destruction, for many there be that travel that way.*

The Sermon on the Mount.

15. Beware of false prophets which come to you in sheep's clothing but inwardly are ravening wolves.

16. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit.

21. Not every one that saith unto me Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22. Many will say to me *hereafter* Lord, Lord have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then I will profess unto them, I never knew you; depart from me, ye that work iniquity.

24. Therefore whosoever heareth these sayings of mine, and doeth them *shall be likened* unto a wise man who built his house upon a rock.

25. And the rain descended and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.

26. And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man who built his house upon the sand.

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall thereof.

28. And it came to pass when Jesus had ended these sayings, the people were astonished at his teaching.

29. For he taught them as one having authority, and not as the scribes.

The foregoing report of the Sermon on the Mount is worthy of all the praise it has received. But there is one single passage in it of pre-eminent wisdom and force which reveals a glorious future for humanity.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

In this is concentrated all the wisdom of true religion, the most perfect ethics, and the noblest statesmanship. It shows that just in proportion as the world has failed to attain prosperity in all things, with peace and happiness, it has failed to obey the divine law, and prosperity can never come until governments and churches are willing to obey it. We must suffer until we obey, and prosperity will return in proportion to our obedience.

EXPURGATION OF THE SERMON ON THE MOUNT.

ABSURD INTERPOLATIONS.

Ch. V, 22. And whosoever shall say to his brother Roca, shall be in danger of the council; but whosoever shall say thou fool shall be in danger of hell fire.

25 and 26 are singularly absurd advice obeyable only by cowardly simpletons. 25. "Agree with thine adversary quickly whilst thou art in the way with him lest at any time thy adversary deliver thee to the judge, and the judge deliver thee to the officers and thou be cast into prison. 26. Verily I say unto thee thou shalt by no means come out thence, till thou hast paid the last farthing." This wholesale threat against all debtors and supposed debtors approximates idiocy, and yet passes for divine wisdom.

28. Natural sexual desire is pronounced adultery, which means a positive act with a married woman.

The next eleven verses, (29, 30, 32, 34, 35, 36, 37, 39, 40, 41, 42) present a concentrated mass of extreme folly and mischievous absurdity, unequaled anywhere in the world's entire collection of ethical superstitions among races of any intelligence.

29. "And if thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should

be cast into hell. 30. And if thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

32. But I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

34. But I say unto you swear not at all; neither by heaven, for it is God's throne. 35. Nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37. But let your communications be yea, yea, nay, nay, for whatsoever is more than these cometh of evil." [Which the church unanimously disregards as well as the courts.]

39. But I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. 40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. 41. And whosoever shall compel thee to go a mile, go with him twain. 42. Give to him that asketh thee and from him that would borrow of thee turn not thou away. [As the church and the whole world treats these five commands with contempt why are they called divine?]

48. Be ye therefore perfect even as your Father which is in heaven is perfect. [Which the Testament pronounces impossible.]

Chapter VI, 19. Lay not up for yourselves treasures upon earth.

25. Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on.

28. And why have ye thought for raiment?

30. Shall he not much more clothe you—O ye of little faith!

31. Therefore take no thought saying what shall we eat or what shall we drink, or wherewithal shall we be clothed.

32. For after all these things do the Gentiles seek, but your Heavenly Father knoweth ye have need of all these things.





AS PORTRAYED ON A SLATE AT NEW YORK, 1850, WHEN HIS MESSAGE WAS GIVEN.

34. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. [As these seven commands would reduce their followers to fanatical beggars and tramps, no sane individual gives them any attention. Yet this mass of interpolated trash is introduced in company with the noblest passage of the Sermon.] 33. *"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."*

In a world obedient to divine law there would be universal brotherhood, peace, prosperity and wisdom that would invite angelic co-operation. Such was the aim of Jesus and his disciples, which was defeated by the ROMAN CONSPIRACY. And I know from the HIGHEST AUTHORITY that such a condition has been realized on our neighboring planet MARS, under more favorable conditions than earth has afforded, and in time the influence and the brilliant example of that bright world will assist the progress of mankind to the moral standard presented by Christ.

LIFE AND MISSION OF ST. PETER.

BIBLICAL FICTIONS AND TRUE HISTORY.

In the way of authentic history very little is known about St. Peter by the most learned historians. Respectable Protestant critics deny that he ever was in Rome, and as to his death the leading authority (Encyclopedia Britannica) says that NOTHING IS

KNOWN as to its time or place, and that the tradition about it adopted by the church originated a hundred years later, in the second century. It is no more reliable than the assertion of the leading Catholic writer, Irenæus, that Jesus was fifty years old at his crucifixion. But there is a Catholic tradition that Peter went to Rome about A. D. 42 which is very nearly correct, and so is the Catholic tradition of his being there about twenty-five years. But the *Cyclopedia* has a slight error in locating the Neronean persecution of Christians in A. D. 67—it was A. D. 64 and Peter died three years later.

The pretended remains of St. Peter and St. Paul in St. Peter's Cathedral are as fictitious as the pretended wrist bones of Anne, the grandmother of Jesus, brought to New York for Catholic worship; and the pretended remains of St. Luke, which two Italian churches each claimed to have in possession. Nothing was ever known of the fate of their remains.

Justin Martyr knew nothing of Peter as bishop of Rome and did not recognize him in his writings. The church traditions about Peter as bishop originated long after Justin Martyr's death. Peter had been dead ten years when the Papal church began under Cletus independent of the previous Christian churches.

The history of Peter given in the standard Bible (1839) on Catholic authority, says that the Jews, "after the death of Christ still continued to persecute the Christians and even went so far as to order several of the Apostles, among whom was St. Peter, to be scourged." No such scourging occurred. St. Peter, St. Paul and St. Matthew positively deny it. In like manner the Roman compilers greatly exaggerated the insults inflicted on Jesus.

The statement that when Herod imprisoned St. Peter he was delivered by angel power, is true, and St. Peter says he clairvoyantly saw the angel as the door opened, but not subsequently. The event caused

much excitement but the sentinels were not executed as they escaped.

The stories of St. Peter's contests with Simon Magus have little or no foundation. Simon was a tricky impostor; but the Paganized church then accepted and published the most ridiculous fictions—such as Simon Magus flying from a lofty tower erected by Nero, and St. Peter praying him down, so that he fell to his death. The driving of a camel through the eye of a needle was told in the Acts of Peter and Paul as follows—"After the needle had been brought and all the multitude of the city were standing to see, Peter looked up and saw a camel coming, and he ordered her to be brought. Then he fixed the needle in the ground, and cried out with a loud voice, saying "In the name of Jesus Christ, who was crucified under Pontius Pilate, I order thee O camel to go through the eye of the needle." Then the eye of the needle was opened like a gate, and the camel went through it, and all the multitude saw it."

The story adds that as Onesiphorus would not believe it he sent for another needle and another camel with a woman sitting on the camel; "and they went through twice." There was a great deal of such literature in the second century, but no bible known until at or near the last quarter of the century. The ignorance and credulity of the first five centuries would seem almost incredible today.

Nero was provoked by the conversion of one of his concubines by St. Peter. Peter and a number of prominent Christians were arrested, and in this confinement Peter converted two of the captains of the guard and a considerable number of others, perhaps twenty to forty, some of whom were put to death.

The crucifixion with his head downward at his own request is as fictitious as the Simon Magus and camel stories. Equally fictitious is the story of his body being embalmed and buried in the Vatican and

of the martyrdom of his wife. He had no wife in Rome, and keenly felt the absence of woman's love.

He died in prison nearly three years after the death of St. Paul. He became more spiritual, used less and less food and wasted away to his death, accompanied by attendant spirits and great spiritual illumination. His imprisonment fulfilled the prediction given him by Jesus after his resurrection at the Lake of Galilee.

The spiritual history of St. Peter given by Cornelia is that for a period of ten years after the crucifixion, St. Peter accomplished the greater part of his work in and about Antioch, and it was not until nearly the close of the twelfth year from the crucifixion (the Catholic Almanac says A. D. 42) that he became established at Rome, although during previous years he had occasionally visited Rome to meet in council with the authorities of the church, and at court, who were interested in the gospel teachings and in the establishment of a new church to be founded on the principles and ideas enunciated by Peter and his associates.*

His ministry in Rome lasted for about fifteen years of consecutive work, after which he lingered in and about the city for about two years, preaching the word and teaching his doctrines as occasion demanded but not identified with the priesthood in this later period.

He was confined in prison for over seven years continuing near three years after the death of St. Paul. He was near 90 at his departure between 87 and 88.

He was confined on a charge of treason or sedition,

* The Cyclopaedia Britannica says correctly that Paul never visited Antioch "except casually in his travels" and that "Peter seems to have remained there and he was looked upon in later times as the founder of its church." According to the Lives of the Saints he went to Antioch within three years after the crucifixion and was bishop there seven years—then 25 years at Rome. In this matter the Catholics have been more correct than Protestants admit.

it being asserted that he had connived with certain persons in high position to overthrow the monarch and put a high priest from the church in his place. The charge was false; but the feeling of the aristocracy against all apostolic teaching had been so high and such special antagonism against St. Peter had arisen that it was not difficult to bring or to prove such a charge.

When Peter first appeared at Rome he was not only tolerated by Nero and his court, but even deferred to in matters of opinion, because of his wise and rugged ideas that seemed so full of sound judgment and clear decision. But after a while the very severity of his religious scruples and his insistence on strict observance of the rules and formulæ of his church, and his simplicity in matters of dress, food and general manner of living, which he outlined for all those who should accept his word and partake of his religious creed, led Nero and his courtiers first to ignore the counsels of Peter and afterwards to deride them, coming at length to an open opposition to them and strong denunciation of Peter. He does not attach any importance to his interview with Nero.

For some time before any antagonism was displayed against this apostle by those high in authority, secret feelings of bitterness were cherished among them, and consequently he found it very difficult to maintain his influence and accomplish his work as he desired in Rome.

During his life time the Christians were harrassed and many persecuted in various ways by the aristocracy and others, but they were not persecuted to the extent that has been stated by some writers on the history of that period.* Only two or three who were

NOTE AS TO PERSECUTION.

* The opinion above expressed as to persecution during the labors of St. Peter (not during his confinement) is confirmed by history. The English churchman annotating Gibbon's history says: "Nowhere do we find

particularly loud and offensive in their railings against the court and its profligacy and who wielded quite an influence among the common people were obliged to flee to the catacombs and hide for safety. These were considered ranters and as disposed to lead the people to seditious outbreaks against the supreme power of the court and consequently had become obnoxious to those high in power, else they would not have had to flee for their lives. However, they were not apprehended or put to death, but after a time all feeling against them subsided, and they were allowed to return to their homes after promising not to attempt to excite the populace against the powers in rule.

During their stay in the Catacombs these individuals were at times visited by friends in the church

Christianity repressed by any general course of magisterial rigor and coming forth again from beneath the pressure. Opposition always appears there to be ineffectual and progress constant."

The Acts of the Apostles shows that the only serious opposition to St. Paul was from the Jews. The freedom of Paul from Pagan persecution both in the provinces and for a considerable time at Rome, shows that Paganism was not universally intolerant, having in fact but little of the intolerance ultimately developed by the church, and early shown by Judaism.

"The learned Origen declares in the most express terms that the number of martyrs was very inconsiderable."

But there certainly were a few martyrs and occasional outbreaks of animosity in the populace, different from the policy of the government.

Under priestly management Christianity rapidly changed into an intolerant fanaticism, bitterly hostile to idolatry and proud to encounter and even provoke martyrdom. The influence of St. Peter and St. Paul was aggressively earnest and less calculated to promote harmony than that of Jesus and St. John.

When the Pauline forgeries appeared with their deification of Jesus and threats of the coming day of judgment with sentences to hell, fanaticism became the leading character of the church, and when the interpolated gospels appeared *explicitly teaching hatred* as the duty of Christians, and the chief characteristic of the Deity, they could not fail to produce the ferocious fanaticism which displayed itself in the fourth century in the murder of Hypatia by Christian monks in a manner more like rabid wolves than human beings.

No one can accept the fierce doctrines implanted in the gospels under Carabbas without believing it right to destroy every Pagan temple and kill every heretic as a criminal who is leading mankind to hell, for heretics are the most dangerous class of criminals in the view of a sincerely fanatical believer in the New Testament. In modern civilization the natural humanity of all who have not been debased by fanaticism rejects these murderous

who supplied them with necessities and kept them informed concerning affairs in the outside world.

Through these visitors the edict of the emperor was borne to their friends in hiding to the effect that they might come forth and regain their liberty by taking the oath of obedience.

No statistics could be reached as to the success of St. Peter's labors at Rome, but it is safe to say that his converts numbered thousands. During most of the time there was much interest and enthusiasm shown by the people, not only among the humble but among those of high rank.

The ladies of many aristocratic families joined the church, and through some of these the male heads of the families were induced to listen to the

doctrines formerly obeyed; but in my youth I have heard one of the most eminent Kentucky clergymen proving that the best citizen in every trait of his character, who refused to join the church was a criminal worse than a horse-thief, because his example was so fatal. Intolerance, persecution and cruelty have never been inactive in the church until the 19th century. They are active still but not bloody.

Voltaire, in whom natural religion was an active sentiment, the region of religion being large in his brain, says of the Christians of the Roman empire, "The Christians who were all busy in controversy, preached against the public worship, sought to destroy it, often burned the temples, and broke the consecrated statues as St. Theodosius did at Amasia and St. Polyeuctes in Mitylene. The orthodox Christians, sure that their religion was the only true one, did not tolerate any other. In consequence they themselves were hardly tolerated. Some of them were punished and died for their faith, and these were the martyrs." [This was a total reversal of the teaching and practice of the Apostles.]

"Do you want good, well authenticated barbarities—good and well attested massacres, rivers of blood which have actually flowed—fathers, mothers, husbands, wives, infants at the breasts, who have in reality had their throats cut and been heaped on one another. Persecuting monsters! Seek these truths only in your own annals: you will find them in the crusades against the Albigenes, in the massacres of Merindol and Cabriere, in the frightful day of Saint Bartholomew, in the massacres of Ireland, in the Valleys of the Pays de Vaud. It becomes you well, barbarians as you are, to impute extravagant cruelties to the best of emperors. You who have deluged Europe with blood, and covered it with corpses in order to prove that the same body can be in a thousand places at once, and that the Pope can sell indulgences! Cease to calumniate the Romans, your law givers and ask pardon of God for the abominations of your forefathers!"

The Roman emperor whom Voltaire defended was Marcus Aurelius, a true philosopher of a highly religious nature, who was altogether too tolerant toward the frauds of the priests who were founding the Papacy. He did not foresee the dangers of fanaticism.

new teachings of religious life by Peter, to visit the sanctuary and in time become converts to Christianity. Among these was Erastus, an Italian prince, who was much favored at court—a man of intellectual endowments and literary skill, who was quite noted for his efforts in the realm of literature and art.

There was also Neranthum, an aristocrat, a man of high station and probity of character whose presence at court gave dignity when otherwise it might have lacked. Neranthum had frequently been consulted upon matters of importance by the emperor, and was considered a favorite of that monarch. He did not, however, live long after his conversion to the Christian faith, but passed away within three years afterward.

Carabbas, the leader in the corruption and consequent destruction of true Christianity was known to St. Peter who perceived his disposition to mould the doctrines and records of Christianity to his own purposes, and took some measures to hinder his designs. But Carabbas had his tools at court and elsewhere unknown to the Apostle, who assisted in carrying out the work St. Peter tried to resist.

CHARACTER OF ST. PETER AS REPORTED BY CORNELIA.

"ST. PETER was a strong, positive character, conscientious, full of zeal for the spread of the gospel, filled with a light of interior illumination derived from intelligences of the spiritual realms. He was at times called "the silent man," owing to fits of abstraction which came upon him, in which he received spiritual guidance and influence from his unseen spiritual helpers. At other times Peter was a most eloquent man; his speech was terse, concise and full of significance, calculated to arouse the people up to the sense of their spiritual darkness, and to cause them to cry out for aid from those who had the light. Often in these seasons of eloquence and instruction

the words of Peter seemed almost to scourge, like the sting of the scorpion, so keen and cutting were they, going to the very quick of the public consciousness and rousing it into action.

For a number of years during his ministry and labors among the people, after the death of the Nazarene. Peter went about from place to place preaching the gospel and calling sinners to a consideration of their spiritual needs, to repent of their misdoing. He did not preach divine forgiveness of sin, except as it could alone be reached through sincere personal atonement on the part of the wrong-doer in active useful work for his own and other lives.

After a while, some few years were spent in Antioch, during which time Peter came in direct contact with certain high characters, who were of the aristocracy so to speak, and who held the care and welfare of the people in their hands. At first these individuals were opposed to the gospel of Christ, but after a while, some of them were won by the eloquence, the zeal, and the simplicity of Peter in his efforts to spread the truth, and at length joined with him in the same.

Undoubtedly a good work was performed by Peter and his followers at Antioch for the welfare of the common people who had been more or less crushed and oppressed by the aristocracy. Through the simple teaching of the Christ love a better system of the control of public affairs, looking to the benefit of the people, was established.

Learning of this condition of things, some of the friends of Peter at Rome, who were in prominent places, sent for him to come among them and exercise his zeal and influence, which was by no means small, in that vicinity. Peter went to Rome, came in contact with the principal personages who were interested in the teachings of the Church of Christ, and was elected by them as its leader and head potentate; it being conceded that he was the most

proper and best-fitted of all among them to take this position.

For years Peter was the acknowledged head of the church, spending a large portion of his time in Rome and dispensing of his counsel to those who gathered about him and followed in his wake. Sometimes, however, he would make journeys into other places for the purpose of giving instruction to those who had founded branches of the church in these districts, and also to send out his personal influence and magnetism among the people of these places, calling them around him, as a father calls his children, in order to come in personal relation and touch with them.

St. Mark was not an amanuensis for Peter at any time as some have stated. Peter frequently was his own recorder, though in a number of instances he employed young men in the church, who were not of the apostolic ranks, and who were unknown to fame.

The labors of St. Peter were of the most varied character. He spent much of his time preaching and teaching, giving out instruction and counsel to the ministers who flocked about him, that they might continue on with the labors and the records of the church after he should pass from earth. His life was that of an enthusiast, and one of self-denial; but his enthusiasm did not run to extremes, for he was ever grounded upon the rock of self-service to that high spiritual principle of Truth which should, in time, be a means of salvation from wrong-doing to all the world.

Strong, full of devotion to his cause, an instrument of spiritual enlightenment to hundreds of souls groping in darkness, sometimes austere in mannerism, yet ever simple as a child, Peter followed what he considered the master's steps and taught the divine word of self-control and self-abnegation; believing that through these, and by good works, man could alone be saved.

The bishops and priests in every Romish church that was founded and strengthened more fully in its elaborate system of ceremonial during the centuries passing after Peter's death, were responsible for much that has been given to the world in relation to this apostle—matter that is spurious and not at all in accordance with truth.

The early Christians and the apostles were a simple, child-like people, full of fire, of zeal and earnestness, reaching out for the truth, seeking to dispense it for the blessing of the world which, to them, was merged in darkness, and asking only that man might be led into the light for his own spiritual redemption from folly and sin.

The most important part of Peter's labors was accomplished during the last 15 years of his life, and yet much of value was performed for many years previous.

After the death of Jesus, Peter seemed to recover himself from some unknown influence which had been cast upon him and which had held him in its toils during the last few months of the life of Christ. After the crucifixion Peter having regained his own positive nature, and come under the influence of the spiritual forces that had formerly especially influenced Jesus and St. John, he seemed to be powerfully equipped for the work which had been laid upon him by the powers of the celestial world, and it was then that he entered upon his life's labors that opened new paths to his feet and which led him onward through years of personal privation and ostracism to the very height and glory of public recognition and power, and then down again through persecution and suffering to prison and to death."

Such was the final fate promised him by Jesus, from which he did not shrink. His Apostles entered upon their campaign against the crimes of a corrupt

society, as soldiers who enlist in a war that may bring speedy death.

May not Apostles come forth now when the giant wrongs of ages are to be redressed, peacefully by Apostolic labor, or fiercely by the desolation of war, if compelled by despotism.

The world is struggling though blindly to escape from long ages of suffering and wrong—struggling to escape from the dark caverns of despair toward the dimly seen light of heaven which the followers of Christ have known and enjoyed. If that light shall shine on earth again in the harmonious, happy and prosperous lives of those who live in harmony with heaven, their teaching by example will be the most effective teaching, but they cannot really enjoy that liberty until entirely relieved from the forgeries and delusions of the Apostate church of despotism and war.

THE PETRINE FORGERIES.

The first Epistle ascribed to Peter and still retained in the Bible consists of five chapters rejected as forgeries by St. Peter and by the best scholarship. Sunderland says "the weight of present scholarship is probably against the authenticity of this epistle. Its opponents fix the date of the epistle at about the year 413 A. D." Westcott in his history of the Canon says there was no trace of this epistle before A. D. 170, and Norton on the Genuineness of the Gospels (for which he accepts very flimsy evidence and has deluded many Unitarians) halts at this forgery, and says there is no evidence to justify the belief that it was written by St. Peter.

But it holds its place in the Bible, for the old spirit of blind and fierce intolerance still survives, and Bishop Colenso realized the hatred of the church when he investigated the Pentateuch. To change a Bibli-

cal into a rational Christian church would be as difficult as to change a wolf into a lamb by injecting into its veins the blood of the lamb. The temper of the wolf might be ameliorated a little, as the church has been ameliorated by progressive civilization and literature, but the Biblical church will continue to circulate its basic forgeries which promise to snatch up to heaven those who drink the blood of Jesus and then burn up the entire world.

But scholastic criticism is a feeble affair, for in these matters it is like a game of blindman's buff when they know nothing of interpolation and use no standard of either ethics or common sense, but allow diabolism to be substituted for Christianity. The "higher criticism" blunders habitually by neglecting history and accepting obvious interpolations as the basis of its opinions. Sunderland thinks the second epistle has less evidence of genuineness than the first.

The first epistle of Peter is not worth printing. Its purpose is to present emphatically predestination, sanctification, the blood of Jesus, the "royal priesthood" of the church, absolute submission to all earthly authority; absolute submission of servants to all kinds of masters in all fear "not only to the good and gentle, but also to the froward;" the return of the "chief shepherd" with "a crown of glory" for the elders; the submission of the younger; "the devil as a roaring lion walketh about, seeking whom he may devour," whom they must "resist;"—that Christ suffered for our sins, "that he might bring us to God." "the long suffering of God," who "waited in the days of Noah while the ark was preparing, wherein few, that is, eight souls were saved by water;" that Christ is "on the right hand of God, angels and authorities and powers being made subject unto him;" that the gospel was preached by Christ to "the spirits in prison;" that they might be judged according to men in the flesh; "but the end of

all things is at hand;" "that Christ bare our sins in his own body on the tree."

"Ye wives be in subjection to your own husbands" "coupled with fear," not adorning yourselves outwardly with gold or apparel but by "a meek and quiet spirit" like the "holy women who trusted in God" "being in subjection to their own husbands, even as Sarah obeyed Abraham calling him Lord.*

This was a good endorsement of the Pauline forgeries, with the addition of preaching to the dead (in hell of course) to give them a chance of getting their punishment as sinners.

As to the second epistle of St. Peter the Rev. Dr. Sunderland says that it "is almost certainly not from Peter at all, but is a non-apostolic writing of the last half of the second century." "There is a very wide agreement among the best scholars that we have here the *latest* New Testament writing. Its date cannot be earlier than 150 A. D., it is more likely 170." This is the date ascribed by the Rev. Dr. Davidson of the Encyclopedia Britannica—a date which of course makes it a forgery. But under the awful shadow of the church sustained by the bayonets of state, the colleges and the innumerable mob, the learned critics walk most reverently, and dare not whisper the word FORGERY, unless in the secrecy of their closets. How many superstitiously pious souls will be shocked when they see the word forgery associated with their Bible.

But the critics are utterly unable to distinguish Apostolic writing from forgeries. They do not study the intrinsic character of the writings, but seek cir-

* Dressing very plain and calling her husb and Lord is so ludicrous as to excuse the joke upon an English clergyman who followed this orthodox fashion in service. His Irish servant was instructed to tap gently at his door and say gently: "It is eight o'clock—arise my Lord thy meal is prepared." This was the formula his wife followed in England. But the servant banged on the door, saying: "Good Lord get up—its eight o'clock and the meat is getting cold."

cumstantial evidence as to their publication in the ignorant and fraudulent centuries when all church documents were fraudulent or absurd.

A few of the first verses of the second epistle are nearly correct, the rest is forgery and of course had the same general aim as the Pauline forgeries (which are endorsed) and the intensifying of superstition—introducing a war in heaven—"For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment." "And turning the cities of Sodom and Gemorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly." The story of Lot is fully endorsed, and all who are inclined to protest against the villainies of state and church are threatened. "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; and not afraid to speak evil of dignities, whereas angels which are greater in power and might, bring not railing accusation against them before the Lord" These rebellious persons who speak evil of dignities we are assured "shall utterly perish in their own corruption." The church is warned against "scoffers walking after their own lusts, and saying where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we according to his promise, look for new heavens and a new earth, wherein dwelleth

righteousness" to which is added a full endorsement of the Pauline epistles. All of which is reverently believed by the pious today and will be, as long as it is allowed to remain in the Bible.

It seems from these quotations that the total failure of the Biblical predictions of a day of judgment and destruction of the world in the first century, had attracted more attention from the ancients than it does today. The modern churchman pays no attention to the falsification of those prophecies ascribed to Jesus and St. Paul.

This appeal to superstition and ignorance attracts no comment from the clergy or the "higher criticism." The ignorant writer evidently supposed the upper strata of the atmosphere to be something substantial that might burn with a great noise and the elements of the earth which are nearly all as incombustible as ashes, being oxides, might be burned up and disappear.

The legendary fictions about rebellious angels and their punishment by God referred to in the second epistle are nearly the same old fictions current among the ancient Egyptians, Hindoos, Persians, Assyrians and even Mexicans, the entire fabric of the leading church creed being of Pagan origin, and the Jews borrowed for the Talmud from the same sources.

The Pauline and Petrine forgeries are certainly the most daring and successful impostures in all history. Paul shows that seventy per cent of the epistles ascribed to him was fraudulent and St. Peter rejects eight-ninths of all attributed to him.

THE TRUE EPISTLES OF ST. PETER.

St. Peter wrote very little, but he acknowledges writing two short epistles or letters, in which he conveyed to his brethren in faith not gathered in one place but scattered about, his admonitions to stand

fast by the faith and in spite of all things to hold the truth before the minds of those they were called on to teach.

In the first epistle he likened the word which had been revealed by Jesus Christ to the everlasting rock upon which the new church might be built, for the service of the followers of Jesus which no storm or tempest could destroy.

This mighty stone which is the foundation of the new church would be denied and rejected by the followers of the old religious faiths, but in spite of this rejection, that stone, which is the spirit of the living truth would in time be accepted, as not only the foundation but as the heart of a mighty structure wherein men might worship and grow into a knowledge of the true life.

The first letter of Peter closed by exhorting his brethren to live pure lives themselves, to overcome by strict attention all desires to deal with worldly things at the expense of the spirit, and to show by their works their fidelity to the cause of Christ and the word he had given to the world.

That was about the substance of the first letter sent by Silvanus, a young man of intelligence, a friend to the Christians, though not a vigorous worker among them.

In the 2d letter Peter renewed his admonitions and advice and he recognized in the 2d epistle as published a portion of what he wrote—as a friendly communication, for he felt his time on earth would soon expire and he wished to leave a few words among them to assure them of his remembrance and interest.

He recognizes the magnetic force which an earnest mind directed in love and sincerity to distant friends might send out to them, and he depended more on the spirit of the writer which his friends should receive with this writing than he did upon the influence of its words alone.

Therefore he impressed on the letter the earnestness of his soul, and sent it forth as a parting gift to the brethren.

He pronounces all of the first epistle in the Bible a fabrication, tintured here and there with a few thoughts of his which have been scattered through that epistle in such a way as to make them utterly ridiculous as evidence of his work. The second epistle is also mostly false, and there is but little infusion of his thoughts in the expression. The first and second were written in a few months within a year of his death, while in prison.

There is nothing in either the real or forged epistles of Peter or in his whole life to show any unfriendliness to Paul, or to justify Mr. Chadwick in calling him "the great typical representative of Jewish Christianity." That expression would be much more correct if applied to James, the half brother. St. John also showed a great disposition to introduce Christianity in such a way as to harmonize with the Jews instead of antagonizing them, for his chief interest in Christianity was in its ethical principles.

The opinions of clerical writers on this subject are based on the Pauline forgeries in disregard of the correct statements in the Acts of the Apostles, which are the most respectable and truthful portion of the Testament.

LIFE AND LABORS OF ST. PAUL.

REDEEMED FROM ROMAN FORGERIES.

The Epistles of Paul were not written to change the religion of Jesus or even to modify it. He was in harmony with Peter, James and John for they had ample conferences and their gospel doctrines harmonized.

The gospel of Marcion which was almost identical with that of Luke was given out by him as the gospel of Paul or gospel of the Lord. Tertullian says that Paul "went up to Jerusalem to know and consult the Apostles.

His correspondence in teaching with Jesus is assured by the fact that he was a remarkably inspired medium completely overpowered when Jesus first came to him, and sustained him in his labors, with the same earnest zeal and enthusiastic devotion which Jesus inspired in his associates and inspired with even greater warmth in his personal influence on Paul whose spiritual nature sometimes carried him "out of the body."

They all had his spiritual companionship in life and death, fulfilling his promise to be with them to the end.

Paul has been profoundly dishonored in the eyes of students of history by the terrible perversion of his epistles and its acceptance as genuine. They totally change the character of Christianity. The same priests that gave malignity to the Epistles of Paul infused equal malignity in the gospel accounts of Jesus.

St. Paul may be considered the most marked and individual of the apostolic characters; and has been most misrepresented by the fictitious epistles ascribed to him.

The following psychometric description was given by Cornelia over sixteen years ago before I had looked into apostolic history or had any positive opinion of his character.

"This person lived in a time of religious wars and national destruction. He had some work to do in founding a system or systems of religion and government.

"He was a grand renovator who turned things into his own way. He had great power. Hesprang from humble origin and was regarded like Christ as a pretender. It was near the time of Christ. He loved him and harmonized with him.

He did not always follow Christ faithfully, because he had so much individuality and felt the power within as if equal to Christ as a leader—that his system of teaching would be as good as Christ's.

He harmonized with Christ but did not consider himself inferior. His teachings were acceptable and he lived his teachings. He believes women should hold high places and would not forbid their speaking in public at present. He was the opposite of this in life. But even in his earth life he believed in the inspiration or gifts of certain women. I do not like him as well as John.

"As a speaker he was slow and used metaphors. He was correct and well adapted as a teacher, but made some mistakes and did not discriminate wisely or suit his remarks to the people so as to satisfy them. But he was their friend, and his life was laborious for their good.

"As a writer he was clear, comprehensive, easy. He was more interesting as a speaker than as a writer. He was a good medium—very impressible,

would take on people's conditions and heal the sick. He did not believe much in the practice of medicine. He was very humane in his general course and doctrine.

"His literary culture was not neglected, but he preferred to obtain his knowledge in his own way. He had a system of his own in teaching and learning.

"He did not love women much. He loves them better now. He never attended or understood them. I don't believe he ever married.

"He met great opposition, was obliged to assume authority and came near being martyred often. He had to do with rabble or mobs. I think he was killed—his death was violent and painful, even if it was quick, but the mode is not clear. He was certainly a martyr and would never yield his convictions.

"As a spirit he is very near Jesus. He lived near his time. He would like to come to you.

"I don't like him as well as St. Peter, but he was more steadfast—no vacillation. But Peter was more acceptable—more discriminating and adaptive. He could open your interior nature and give zeal. He was vigorous and untiring.

"He regards Christ as God incarnate—the highest. He regards him now as his superior, but on earth he thought he had deeper ideas himself. His self esteem led him to exalt the rank of Christ to exalt himself. He is more devoted to Christ than on earth."

To this Cornelia now adds—He is now greatly advanced—all you would admire. He reverences Jesus as he should—does not exalt him to exalt himself. He is a beautiful spirit and takes an active interest in all religious work, especially in yours.

But even now he has some of the same commanding spirit—more than any of the others. He believes now in women taking their place. He looks upon the spiritual movement as deplorable in its lack of high principle and earnestness. He does not expect

to come back after this for earthly work. Communications are sometimes attributed to exalted spirits who have had nothing to do with them."

HISTORICAL OPINIONS CONCERNING ST. PAUL.

The ignorance of the Apostate Church concerning Jesus and the Apostles has no excuse in reference to St. Paul and St. Peter who died at Rome where the Papal church began its work soon after their deaths, and even claims that St. Peter acted as its bishop, though it knows so little of him that it has not convinced Protestants that Peter was there at all.

Authentic history being left in the dark, the Encyclopedia Britannica gives but little information as it does not accept Catholic traditions or legends. It says of St. Paul:

"His life at Rome and all the rest of his history are enveloped in mists from which no gleam of certain light emerges. Almost every writer, whether apologetic or skeptical has some new hypothesis respecting it. The place and manner and occasion of his death are not less uncertain than the facts of his later life. The only fragment of approximately *contemporary* evidence is a vague and rhetorical passage in the letter of Clement of Rome."

"It is not until towards the end of the second century after many causes had operated, both to create and crush traditions, that mention is made of Paul having suffered about the same time as Peter at Rome, but the credibility of the assertion is weakened by its connexion in the same sentence with the erroneous statement that Peter and Paul went to Italy together, after having founded the church at Corinth."

The general probability that Paul suffered martyrdom is all the Cyclopedia admits as certain.

"All that can be said is that Paul was sent to Rome sometime before the death of Festus A.D. 62."

The Cyclopaedia writer shows a wholesome doubt of all the legends and traditions of the first and second century, for the more they are investigated the more worthless they appear, and this work cannot take up the profitless task of showing their worthlessness.

The unreliability of the "New Testament" leads some critics to reject the Acts of the Apostles which is a narrative of real merit, containing intrinsic evidence of its truth in its style and its circumstantial detail, though it has some interpolations which impair its reliability. But Chambers' Cyclopaedia accepting the Acts as its guide, gives a good narrative.

But like all other writers, the Cyclopaedia Britannica carefully avoids mentioning the prediction in the (forged) Pauline Epistles that Jesus Christ would come in the clouds to that generation, when he would call up the dead from the graves and snatch up his living followers to meet him in the clouds, without suggesting even a moment to change their raiment on the road to heaven. A prediction so insane as to be sufficient evidence that it was a forgery, from which there can be no escape as the same prediction is interpolated in the gospels with specific mention of "*this generation*" and the destruction of Jerusalem as the time of its fulfillment.

Nor does it make any reference to the remarkable fact that these epistles ascribed to Paul create an essentially new Christianity, unrecognized by Jesus, substituting a profession of faith (which means joining the church) for a life of love and duty, and declaring that even this was not the meritorious act of the individual, but an arbitrary decree conferring this grace or faith upon him.

A system under which the vilest murderers have thought they were going to heaven and their victims even an innocent and faithful wife had gone to hell, for all who reject an insane theology are held as

criminals deserving eternal torment, and it is but imitating their model in the deity to commence their torment on earth, which has been so vigorously done for many centuries and was distinctly professed by Queen Mary of England.

Superstition has paralyzed the conscience and the reason of mankind so completely as to tolerate this, and accept the incompatible doctrines of a mysterious divine love and its practical demonstration in an almost unlimited divine hatred of humanity.

Physical science rejects some absurd notions as *unthinkable* folly, but cold fire or hot ice or a square circle is not a more unthinkable absurdity than a God of love who tenderly acts as a father of all humanity and is willing to suffer for them, and a God whose chief aim was to create a race for eternal torment of all but the celestial choir selected arbitrarily to chaunt his praise.

The Roman conspiracy that crushed Christianity has the pre-eminent honor, its daring talent in crime be an honor, of devising and successfully enforcing the most awful conception of the universe that has ever been tolerated among mankind—a superstition which crowns its malignity by the fantastic conception of a world which bears on its face the evidence of countless ages, being manufactured in five days, and the unknown millions of suns being manufactured in twenty-four hours as lights to illuminate and assist this little globe—an atom in the universe.

Chambers' Cyclopaedia following the history in the Acts of the Apostles, says that St. Paul "was born of Jewish parents at Tarsus in Cilicia, and inherited from them the rights of Roman citizenship. His original name was Saul. He was educated first in his native city, then in the zenith of its reputation for its schools of literature and philosophy, where he doubtless learned to speak and write Greek, and afterwards to be perfected in the law of his fathers."

was sent to Jerusalem, where he studied under Gamaliel, a great Jewish doctor, and became one of the strictest, most zealous and most ardent Pharisees. According to the wholesome rule observed among the Jews, that every person should learn some trade Saul became a tent maker, and at this trade he afterward labored (Acts XVIII, 3) for his support. A few years after the death of Jesus, he became, as might have been expected from his training and temperament, a furious adversary of the new sect of Christians.

"We are told (Acts VI, 9) that the Jews of the Cilian Synagogue at Jerusalem were among those who disputed with Stephen, and it is natural to suppose that the young and brilliant zealot, eager for disputation was conspicuous among the crowd of Jewish students who poured out of their synagogues, (of which, according to the Talmud, there were 480 in the holy city) in the insolence of their youth and scholarship, to crush the ignorant followers of the Nazarene. This supposition is rendered highly probable by the fact that he was present at the martyrdom which followed almost immediately, having charge of the raiment of them that slew him. He now became a prominent actor in the great persecution of the Christians that broke out at Jerusalem.

"The mysterious circumstances that led to and attended his conversion are familiar to all readers of the Acts of the Apostles. After a solitary sojourn in Arabia—perhaps to calm his perturbed spirit in communion with God, and to solemnly prepare himself for his new mode of life—on his return to Damascus, he changed his name to Paul, and resumed his apostolic labors.

"Naturally he became an object of intense hostility to the unbelieving Jews in that city. They resolved to kill him; but his friends contrived a way of escape, and he fled to Jerusalem, where at first he

was received with suspicion by the disciples, but afterwards, through the kind offices of Barnabas, with great cordiality. He now "spoke boldly in the name of Christ," disputing also against the "Grecians"—i. e. the Hellenistic Jews—with dangerous success, for his opponents sought to take his life. Again he was obliged to flee, and betook himself to his birthplace, Tarsus, where he seems to have remained till Barnabas brought him to Antioch (not far off) to assist in the great work of evangelization going on in that city.

"After a short visit to Jerusalem in the year of the famine 44 A. D., they were set apart by the prophets and elders of the church at Antioch for the evangelization of the more distant Jews. From Seleucia they proceed on their first missionary expedition to the southern districts of Asia Minor, Pamphylia, Pisidia and Lycaonia, where they met especially in some places, with considerable success in preaching the gospel.

"When the Jews of Pisidian Antioch enraged at his preaching the gospel indiscriminately to their Gentile fellow townsmen and themselves "contradicted and blasphemed," he boldly announced Christ as the Universal Redeemer. After the return of Paul and Barnabas to Antioch, they continued to labor in that city a long time, till dissensions having arisen about the circumcision of Gentile converts, he along with Barnabas and others was chosen to go up to Jerusalem to get the opinion of the apostles and elders there on the question, about 51 A. D. Paul and Barnabas now returned to Antioch, where they continued to teach and preach, till a yearning grew up in the heart of the former to revisit his Gentile converts in Asia Minor.

"In his second expedition, Paul was accompanied by Silas instead of Barnabas, and traversed the whole of Asia Minor from south to north, evangeliz-

ing with great success, after which the two missionaries crossed the Ægean and landed in Europe, planting at Philippi, the capital of Thracian Macedonia, the first Christian church in that continent. [This is a palpable error. The first Christian church of Europe was planted in Rome fully nine years before this, by St. Peter.]

"The details of his visits to Thessalonica, Berea, Athens and Corinth (the scene of his most active labors) are doubtless familiar to our readers. We can only notice his appearance at Athens, where on Mars hill before a crowd of the citizens, among whom were Epicurean and Stoic philosophers, he delivered that magnificent discourse in which he declared to the Athenians the character of the "unknown" God. [This visit was a comparative failure, as the Athenians were too highly educated and confirmed in their opinions to welcome so sudden a change.]

"On his return to Asia Minor he visited Ephesus, where as usual he "reasoned" with the Jews in their synagogue, sailed thence to Cesarea in Palestine, and proceeded to Jerusalem, "to keep the feast," after which he again returned to Antioch, the center from which his operations radiated. Thus closed his second evangelistic journey.

"The third journey of Paul commenced probably about 54 A. D. and extended over much the same district as the previous one. At Ephesus, where he remained for two years and three months, his efforts were powerfully seconded by the eloquence of the great Alexandrian convert, Apollos. Here it is recorded (Acts XIX) that "God wrought special miracles by the hand of Paul, that from his body were brought into the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." [In the continual degeneracy of the church in spirituality, it has lost the desire or

even the willingness to receive such displays of spiritual power, and has ceased to nourish in its schools and churches the divine benevolence of Jesus and St. Paul which made such things possible. This outflow of love from heavenly aid and ministration is now reviving in modern progress, but not in the unspiritual church. The eloquent writings of Mr. Howitt show how long the church has been degenerating from primitive spirituality. Even the historian in the Cyclopaedia sneers at the benevolent spirituality of St. Paul in language not worth quoting.]

"From Ephesus Paul went up to Jerusalem with a presentiment that heavy evils were about to fall upon him through the ever-maddening malice of the Jews. The Jewish populace were goaded into the wildest fury by the very sight of Paul. The captain of the Roman guard, Claudius Lysias, had to interfere to save him from being torn to pieces. but as forty Pharisees had sworn neither to eat nor drink until they had taken his life, he was sent by night, under a strong escort to the Roman governor Felix, at Cesarea, where he was unjustly detained a prisoner for two years. Having finally appealed to the Roman emperor, according to the privilege of a Roman citizen, he was sent to Rome. On the voyage thither he suffered a shipwreck at Melita (probably Malta) in the spring of 61 A. D. At Rome he was treated with respect, being allowed to dwell "for two whole years in his own hired house."

"His first thoughts were as usual directed towards his Jewish brethren in the city; but on the whole he made little impression on them." The remainder of the Cyclopaedia statement is quite incorrect, saying that he was put to death A. D. 67, in consequence of the persecution by Nero at the time of the burning of Rome. But the burning of Rome occurred in July 64 A. D. and the persecution in the same year. Paul's execution was earlier in the year and preceded the

burning. Neither Paul nor Peter was alive at the end of 67.

This account of Paul in Chambers' Cyclopaedia is nearly correct as it follows the Acts of the Apostles, the most respectable and least corrupted portion of the New Testament, written by Luke who was with him about six months, whose records Paul approves I would commend the Acts to the reader's attention as the best record of Paul. It has been revised and corrected by Luke and may hereafter be published.

It is an extremely interesting narrative of a heroic life, inspired by Jesus and following his footsteps—a portion of the Testament too little studied by the church, as it pays much less attention to the religious and heroic work of Paul than to the epistolary forgeries which manufactured a stern and cruel theology which harmonizes with every form of oppression.

The labors of Paul in Asia Minor and Greece, preaching and healing were fruitful, and brought him into contact with many intelligent and learned men. But in Arabia he had nothing interesting but the conversion of some of the common people.

His travels have not all been recorded. He says that he spent two months in Alexandria which he considered an important visit in company with St. Mark. He visited Sicily and several places in Spain in a journey of about three months.

In Rome he met St. Peter only in prison, and was unable to render him any assistance though he had some prominent friends in Rome.

Paul was two years in Rome, where he arrived about A. D. 59, as stated in the Acts of Apostles, teaching Christianity—Peter being in prison though Paul visited him twice. After this from Rome he made an evangelist journey westward to Spain for a few months and returning to Rome renewed his active ministry, which he prosecuted nearly three years before his arrest, under opposition and persecution,

prompted by the popular opposition and the Jewish hostility to Christianity which interfered with Judaism as well as the established religion, and was considered a disturbance. This was in the first half of A. D. 64 before the burning of Rome and the fierce persecution started by Nero.

Exhausted by his labors he was easily killed. He was not so old as Peter but a little over seventy years of age at his death. He was about three years older than Jesus.

The missionary labors of Paul are admirably described by Luke in the Acts up to his residence at Rome but he has given me some interesting particulars not mentioned by Luke, especially his meeting with men of superior intelligence in his travels.

He labored in Greece nearly a year, preaching and healing and was not very seriously opposed. His work at Corinth was vigorous and fruitful.

During some months of his labors in Asia Minor he was actively engaged, but not successful to the extent he hoped. He was anxious to get to Rome where he felt a great work was to be done and certainly a powerful church would have been established if he and St. Peter had been allowed to continue their labors. He was active in preaching and healing there and frequently came in contact with learned men who tried to confound him with their questions and sophistries, but his earnest and logical expression won their admiration and brought him friends among the high born as well as lowly.

There is so little of the spirit of Paul in the modern church that any minister who would follow his example having spiritual communications, prophecies and various forms of mediumship in the church services would be assailed as heretical and if, like Paul he sent out healing power from his person by magnetized handkerchiefs, would be denounced by both the clerical and medical professions.

Paul's death was in the year of the burning of Rome, A. D. 64, when Nero indulged his ferocious passions against the Christians and when in his old age his constitution was already worn out by his arduous labors and exposures, the pains in his chest warning him that his race on earth was nearly run.

When in communication recently with Josephus he stated that he was in Rome at the time of the execution of Paul but did not meet him or witness the execution. Josephus was sent to Rome A. D. 63. He was aware of the persecution and slaughter of Christians at Rome under Nero and says that many fled from the city to the hills and lived in caves and other isolated retreats.

[Chambers' Cyclopedia places the death of Paul A. D. 67, and another reputable Cyclopedia, A. D. 60—both are clearly wrong.]

St. Paul is the most conspicuous of the martyrs of that terrible time in that den of universal iniquity, from the satanic energy of which rose up the towering fabric of despotism that has survived eighteen centuries.

It was the original Christianity of the Apostles on which Nero expended the tiger-like rage which in later centuries was poured out upon brave Christians by the hierarchy which was planned under the shadow of Nero, and born as the Apostles died. The persecution of Christians by Nero was but a trifle in its magnitude and ferocity compared to the persecution of Christians by the Roman church.

That church having been founded in opposition to Christianity has been in all ages the most malignant enemy and in fact the only very active enemy that Christianity has ever had. Not that it ever had a pure Christianity to attack, but every attempt to realize even imperfectly the religion of Christ, has been assailed with all the malignity and cruelty that governments would permit. It would be an instruc-

tive history which would enumerate the millions of lives sacrificed by the church and show the ferocity of its work.

The Neronean persecution and the subsequent destruction of Jerusalem, leaving Rome as a central head, following the deaths of six most conspicuous Apostles, JAMES, MATTHEW, PAUL, PETER, ANDREW and SIMON, Bartholomew and Philip being dead and Thomas in India, mark the decade in which they occurred as the darkest and most fatal period of the storm in which Christianity was permanently wrecked—a wreck to be recognized only by its shattered remains in Palestine and Asia, and the flag that bore its name at Rome though held by its enemies.

It is a most interesting historical period though hidden in the darkness of a morally barbarous age, which scholarship in vain strives to penetrate, and concealed in the fog of myth and legend and the swarm of shameless fictions nourished by a hierarchy which claims to be the representative of God on earth and of the Nazarene embodiment of love and truth. Its crazy Apocalypse and Lives of the Saints, with which it still insults modern intelligence, should be perused by the reader, and if he would then read the BIBLE MYTHS of Doane and the brilliant writings of Prof. Draper, and the Warfare of Science with Theology, by Andrew White, former President of Cornell University and at present Minister to Germany, he would be prepared to bring to shame the champions of ancient imposture and ignorant superstition.

The tragic interest with which we view the death of a noble friend and the destruction of a divine religion creates a sadly solemn sentiment as we read the memorable record of Gibbon and Tacitus, which will never cease to thrill the soul of the sincere Christian.

The terrible persecution under Nero which soon followed the death of Paul, differed widely from the policy of subsequent emperors.

Of this sad time, A. D. 64, Gibbon says:

"All the prudence and humanity affected by Nero on this occasion were insufficient to preserve him from the popular suspicion. Every crime might be imputed to the assassin of his wife and mother, nor could the prince who prostituted his person and dignity on the theatre be deemed incapable of the most extravagant folly. The voice of rumor accused the emperor as the incendiary of his own capital; and as the most incredible stories are the best adapted to the genius of an enraged people, it was gravely reported and firmly believed that Nero, enjoying the calamity which he had occasioned, amused himself with singing to his lyre the destruction of ancient Troy.

"To divert a suspicion which the power of despotism was unable to suppress, the Emperor resolved to substitute in his own place some fictitious criminals.

"With this view (continues Tacitus) he inflicted the most exquisite tortures on those men, who under the vulgar appellation of Christians were already branded with deserved infamy. They derived their name and origin from Christ, who in the reign of Tiberius had suffered death by the sentence of the procurator Pontius Pilate. For a while this dire superstition was checked; but it again burst forth; and not only spread itself over Judea, the first seat of the mischievous sect, but was even introduced into Rome, the common asylum which receives and protects whatever is impure, whatever is atrocious. The confessions of those who were seized, discovered a great multitude of their accomplices, and they were all convicted, not so much for the crime of setting fire to the city as for their hatred of human kind.

"They died in torments, and their torments were embittered by insult and derision. Some were nailed on crosses; others sewn up in the skins of wild beasts and exposed to the fury of dogs; others again

smear'd over with combustible materials, were used as torches to illuminate the darkness of the night. The gardens of Nero were destined for the melancholy spectacle which was accompanied by a horse race, and honored with the presence of the Emperor, who mingled with the populace in the dress and attitude of a charioteer.

"The guilt of the Christians deserved indeed the most exemplary punishment, but the public abhorrence was changed to commiseration from the opinion that those unhappy wretches were sacrificed not so much to the public welfare as to the cruelty of a jealous tyrant."

This narrative of Tacitus, Gibbon says is beyond doubt and is "confirmed by the diligent and accurate Suetonius who mentions the punishment which Nero inflicted on the Christians, a sect of men who had embraced a new and criminal superstition."

Suetonius also accepts this charge against Nero of punishing the Christians to hide his own guilt.

The Christians being terrified and driven off by these terrible punishments under Nero, it was thirteen years after the martyrdom of Paul, before they organized their church at Rome. During that time the Pauline forgeries were put forth by Carabbas and his subordinate priests, and forced upon the people who had no apostolic leader and had lost sight of Peter for almost eighteen years. He had no connection with the church established at Rome under the intriguing CLETUS, the opponent of St. John, followed A. D. 167, by ANICETUS, under whom the New Testament appeared, and by VICTOR I, A. D. 193, under whom the Papal supremacy of the bishop of Rome was distinctly established, and its Paganized character recognized by its leaders, for they were then not ashamed of Paganism.

ST. PAUL'S REAL WRITINGS.

AND AGREEMENT OF THE APOSTLES.

St. Paul rejecting entirely as forgeries, the 3d, 4th, 5th, 6th, 7th, 9th, 10th, 11th, and nearly all of 8th chapters of Romans excepting fourteen verses, gives the following instead as conveying *very nearly* what he wrote to the Romans, which has been falsified.

After the two years mentioned in the Acts, he labored at intervals in Rome, and in other places, and had several churches in the city and its outskirts. There were many intelligent Romans whom he wished to convert, and he labored chiefly among them, with fair success. Those who embraced the truth were of staunch strong minds, ready even for persecution and death—more reliable than the Jews.

1. Now brethren, I would not have you ignorant concerning the works of the spirit.

2. Ye are endowed with powers that if expressed would enable you to perfect many mighty works in the name of truth which is the holy spirit, as manifested by our beloved master—he who was known as Jesus the Christ, persecuted unto death, because of his fidelity to the holy spirit and the works which he performed in its name.

3. Therefore, brethren be it impressed upon you that by faith in the power and the works of our Lord and helper Jesus the Christ, and by having trust in the power of the spirit within you, ye can work out such good unto man as he and his disciples did during his days on earth.

4. Have faith in that which is of God, for without faith ye can do but little, although faith without works is of no avail. Ye may blindly worship images of brass or stone, and follow vain ceremonials and observances, which are for external show only, and have no spiritual meaning.

5. This blind following of senseless things, although ye have faith in their power to redeem your souls from error and from the consequences of sin, worketh no avail for the soul's salvation.

6. But brethren, if you seek the gifts of the spirit which are of God, and strive to express them in good works for humanity, seeking by these powers to heal the sick, strengthen the weak-minded, give consolation to the mourning heart, and cleanse the unclean spirit of its iniquities, by showing it the true light and pathway of reform, having faith always in the power of God and of the spirit within to lead you above the failings and the limitations of those who are moved by selfish ends only, ye will be able to accomplish all things in the name of truth, and of our blessed master, our Lord Jesus Christ.

7. Faith and works go together, hand in hand, and if born of the spirit, they will deliver you from evil and enable you to do these things of which I have spoken.

8. Now brethren concern not yourselves with the rumors of warfare and strife threatened against you. Give not up that which is laid upon you at the command of the spirit, to go out into all places and preach the gospel of our Lord Jesus the Christ, not in lip service only, but in such works as healing the sick, giving consolation to the sad, and spiritual instruction to those who worship vain idols and whose eyes see not the clear light of spiritual truth, for although persecution shall be made against you the spirit will lead you on through the shadows of earthly discipline and even martyrdom to the glories

of eternal joy, if you are but faithful in doing good works.

9. Now brethren I appeal to you in the name of our beloved Jesus; commit not your bodies to the corruptions of the flesh, and the indulgence of that which is unholy. Be natural in your lives and pure in conduct, not only for your own souls. Take heed for the purification of its temple, which is the body, and not only that you may become fitted to do these mighty works which our Lord has done before you, but also that men may gaze upon your lives and be forced to admit that they are clean and full of righteousness.

10. Virtue wagheth eternal war with sin. The things of the flesh that are for the indulgence of the flesh only are filled with corruptions and he who follows them, ignoring the life of the spirit and its higher demands, will reap only sorrow and spiritual darkness, for the wages of sin is death. It giveth only cold, senseless inactivity, and worketh darkness for the spirit, where there should be light and action.

11. Therefore brethren preach you these truths to the people who have need of knowledge, and live them in your own deeds, that those who are ignorant of the laws and the powers of the spirit may be informed, and that the lusts of the flesh may be understood as leading to coldness and death, but that the qualities of the spirit, which are of love, and which belong to the higher man are of life and lead to happiness and power.

This St. Paul says, is the substance of what he really gave to impress the importance of faith as the highest power, because it would make them more receptive to the spiritual influences that would come upon them in their work for humanity, but the priests perverted these utterances—giving emphasis to exhortations to have faith in the power of the church, and the priesthood—pointing to old Mosaic laws

and superstitious customs as the end to be followed, and which, if blindly observed would free them from the consequences of sin, without any personal attempt to make reparation or to do any good work.

It is the substance as correct as can be given now of what he did declare to the Romans, as an exhortation upon which was founded the matter recorded in the erased chapters of Romans.

The phraseology adopted now (says Paul) is no more at variance with the original than that given in the Bible and accepted, for the phraseology of the Bible is different in style from what a strictly correct translation would be, and the late revision is not an improvement but is inferior in merit.

[This last remark, showing Paul's knowledge of what is in progress today was a surprise to me. I have not read the revision, but supposed it might be an improvement, and began my correcting upon the revision as a basis, but Matthew laid it aside, preferring the old version.]

AGREEMENT OF THE APOSTLES IN DOCTRINE.

The theory of clerical critics that Paul had the exclusive merit of extending Christianity to the Gentiles and that the other Apostles opposed him and wished to keep Christianity bound to Judaism is entirely false. The Apostles were correctly taught by Jesus, and were not taught Judaism, which he ignored, and for ignoring which he was murdered; and the fierce hostility of the Jewish church continued against his mission and his apostles—a hostility which he might have avoided by uniting with the priests as they desired. Paul was as ready as any of the apostles to pacify the Jews by yielding to some of their usages, which he did in fact farther than any others and he is made to say in Galatians V, 11: "If I yet preach circumcision why do I yet suffer perse-

cution." In the discussion of this question among the apostles at Jerusalem, Peter took the lead in declaring that the Gentiles should come in independent of Judaism and justifying the course of Paul. To this the apostles unanimously agreed, repudiating the action of certain Jews who demanded the circumcision of converts, but asking that the converts should "abstain from meats offered to idols, and from blood, and from things strangled and from fornication." This was not Judaism but an expression of the intense disgust for such things for which the Jews had a profound aversion—a rule which they felt necessary for the purity and respectability of the converts in their country.

In the heroic return of Paul to Jerusalem at the peril of his life, he was advised to let the Jews know that the charges against him "are nothing, but that thou thyself walkest orderly and keepest the law." This advice he followed in ceremonies of purification and "he cried out in the Council, men and brethren I am a Pharisee, the son of a Pharisee," but it did not prevent the furious Jews from attempting to kill him.

CHARACTER OF THE ERASED FORGERIES.

In all of the erased forgeries in nine chapters of Romans (3, 4, 5, 6, 7, 8, 9, 10, 11) there is not (excepting some incidental references to God) a single principle that was ever sanctioned or even tolerated by Jesus Christ.

They are the impudent and cunning forgeries of Roman priests under the lead of Carabbas, imitating the style of Paul, to establish the slavery of all mankind under every despot who has conquered them and every priest sustained by the state, and the additional slavery of woman, servilely bound to her husband for life.

Whoever like Washington resisted the divine rights

of kings is promised to be rewarded in hell. To all this the Roman church has been faithful but Protestants have often refused to obey despots, and women are becoming tired of conjugal slavery.

How terribly the human race has been afflicted by these doctrines, language cannot easily portray, for the horrors run through eighteen centuries—the first century being the hatching time of this conspiracy against liberty.

This destruction of liberty, justice and every essential principle of ethics was completed by portraying God, our divine model, as an entirely capricious and malignant tyrant, who has created mankind expressly for the pre-ordained purpose of keeping all but a few in eternal torment, because Adam ate an apple and thus made them base, and releasing a few for his choristers (although they too are entirely base in their nature) because by his permission *they believe* that Jesus Christ was crucified for their benefit, which benefit they get through being baptized, unless they are women, in which case the woman must also submit to be bound in a servile way to a husband as long as he lives and if he is a criminal she must submit to conjugal rape, and surrender to continual bearing of offspring, probably criminal, until her suffering is ended by her murder.

By this belief in "the blood of Jesus" alone, are all believers exempted from moral responsibility, for no mere obedience to the law of God would save them from hell. They are saved only by the blood of Christ, and all from Adam to Moses were hell doomed sinners, because Adam ate the apple of wisdom, by which he learned only that wrath was the chief characteristic of his divine father and that his posterity forever were prenatally damned—all on account of the fictitious apple of wisdom. Those who escape this doom do not escape by repentance, but by grace (which is fore ordination) grace and works being

incompatible doctrines—works save nobody, election saves them, and those who are not saved are made blind and deaf to truth by God.

It is a sad fact that these puerile stories and insane doctrines have so benumbed the conscience of mankind as to be considered divine, and that biblical scholars who study quite independently the *literature* and *chronology* of the Bible (but nothing more) accept all this in reverential silence whether they believe it or not, including the doctrine of lying for the glory of God (Romans III, 7) which the ancient church practiced so extensively.

That the noble language of St. Paul, full of enthusiasm and conscientious devotion to duty for which he gave his life in the very center of the world's maximum wickedness, should be intermingled with this cunning mass of diabolism, prepared for the destruction of Christianity, only intensifies the criminality of the fraud, for the church of priestcraft could not have been built up without the aid of the enthusiasm which was kindled by the Christianity of Jesus and the Apostles—a movement which was captured and controlled through the Pauline and Petrine forgeries and finally the fabricated Bible, the Papacy and the Jesuits.

He who does not realize at once the utter incompatibility of these doctrines with the sublime love shown in Jesus and the brave devoted unselfishness and high spirituality of St. Paul needs great improvement in his own moral and intellectual faculties to relieve them from the blindness of superstition which, when once established in education is as difficult to eradicate as a habit of stammering or a habit of relying upon ardent spirits.

These mysterious absurdities are presented in an obscure maundering style, well calculated to muddle the mind of a submissive reader, and certainly have had that effect on millions.

THE PAULINE EPISTLES AND FORGERIES.

Rev. J. T. Sunderland presents very fairly the knowledge and the IGNORANCE of the modern church concerning Paul's Epistles as follows:

"Paul's Epistles are particularly valuable for three reasons. First they are our earliest New Testament writings, being all of them older than our oldest gospel. Secondly we know their author (with the limitations just named) while the authors of most of the New Testament books WE DO NOT KNOW. Thirdly their writer though not one of the twelve, may properly be called the greatest of the Apostles.

"Fourteen Epistles are popularly connected with Paul's name, but that this number is wrong all scholars agree. *Nobody disputes that four are his*; namely Romans, First and Second Corinthians and Galatians; and that to these three others—First, Thessalonians, Philippians and Philemon, ought to be added, comparatively few scholars doubt. Regarding Colossians, Ephesians and Second Thessalonians, critics are about evenly divided. That First and Second Timothy and Titus are from a later hand is well nigh certain, while Hebrews no scholar today thinks of mentioning in connection with Paul."

Thus the church is absolutely certain of the genuineness of four epistles in which St. Paul rejects twenty-three chapters as forgeries, and it accepts as Canonical the twelve epistles in the paragraphs of which St. Paul recognizes less than thirty per cent as genuine. What a wretched failure of the "higher criticism," **UTTERLY IGNORANT** of true Christianity and unable to detect the basest counterfeit.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

CHAPTER I.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, *speaks unto you, the followers of Jesus Christ.*

NOTES.—Judge Waite after extensive research says—"Ten of the Epistles of Paul are probably genuine, though some German critics hold that we cannot be certain of more than four, Romans, first and second Corinthians and Galatians."

Rev. J. T. Sunderland says the Epistle to the Romans was written in the winter of 58-59. He praises it as a noble attempt to extend Christianity to all the world but says: "There is some doubt among scholars about the genuineness of the 15th chapter and a good deal about that of the 16th." Yet the 15th and 16th are better than the average. Chapters 3, 4, 5, 6, 7, 8, 9, 10, 11 are all forgeries, except that the 8th has twelve correct verses out of 39 and the 5th has three. The 16th is almost free from mutilation.

The false purpose of this Epistle is to introduce a theology which destroys that of Jesus and establishes universal despotism and divine wrath.

This theology presents the "wrath of God," his giving up the Jews to "uncleanness"—that sinners are forgiven through faith in the blood of Jesus—that men are saved not by works but by faith in the blood of Jesus "who was delivered for our offence and was raised again for our justification"—that "while we were yet sinners Christ died for us"—that "by one man sin entered into the world and death by sin, and so death passed upon all men"—that "Christ died for us" and we "were reconciled by the death of his Son"—by one man's disobedience many were made sinners, so by the disobedience of one shall many be made righteous—"that so many of us as were baptized into Jesus Christ were baptized into his death" and "sin shall not have dominion over you, for you are not under the law but under grace"—that "the woman which hath a husband is bound by the law to her husband so long as he liveth" "if while her husband liveth she be married to another man, she shall be called an adulteress." "I know that in me (that is in my flesh) dwelleth no good thing." Again "For whom he did foreknow he also did predestinate to be conformed to the image of his Son" "Moreover whom he did predestinate them also he called and whom he called, them also he justified, and whom he justified, them he also glorified." "He spared not his own son, but delivered him up for us all" "Christ that died yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." "Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth." "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved." "If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace." "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day." "Vengeance is mine, I will repay saith the Lord." "Let every soul be subject unto the higher powers, for there is no power but of God. The powers that be are ordained of God.

7. To all that be in Rome, beloved of God, called to be *workers*. Grace to you, and peace, from God our Father and the Lord Jesus Christ.

8. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9. For God is my witness, whom I serve with my

Whosoever therefore resisteth the power, resisteth the ordinance of God and they that resist shall receive to themselves damnation." "For this cause pay ye tribute also, for they are God's ministers." "For he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin."

This aggregation of Roman forgeries repudiated by St. Paul, is what the Biblical church devotes itself to forcing upon mankind as the "word of God"—divine wisdom and virtue. And yet if the fabulous ruler of the imaginary hell which is the chief work of an imaginary God, had assembled his cabinet to devise a book to be forced on the world by the sword which would permanently enslave mankind, degrade woman, murder liberty strangle progressive science and prevent CHRISTIANITY from ever raising its head, could they have prepared anything which would have more effectively accomplished their purpose than the Pauline forgeries of the Epistle to the Romans, establishing political despotism, mental slavery and insane superstition. How well it has succeeded in PARALYZING the moral and intellectual faculties of mankind is shown in the fact that for eighteen centuries this conglomeration of diabolism has ruled the world, and been adored, and there is not yet any serious and widespread rebellion against its authority. The world's religions have been established by force and fraud. If the Saracens had defeated Charles Martel, Europe would have become Saracen and had a far better type of religion than the Roman Papacy. It would have escaped the Crusades, the Inquisition and the deadly war against Science.

When the reader examines carefully this Epistle without laying aside his conscience or his common sense, he will perceive clearly that the Bible and consequently the church, its armies, and bishops are responsible for all the despotisms and aristocracies which it established as divine and fortified with threats of damnation—for all the slaveries of the white, black and Indian races, for all the slaughter of patriots battling for political liberty and religious freedom, in North and South America, the West Indies and the coast of Africa as well as the kingdoms of Europe.

It has everywhere pursued the patriot and the Christian, not merely as the tiger pursues his prey, but with a ferocity entirely unknown to animals concentrated what might seem a superhuman malignity in the agonies of fire and instruments of torture which have made a real hell, of which it still maintains a horrible model in Cuba.

And the "HIGHER CRITICISM" in its helpless moral inanity looks over all this and pronounces it a *noble attempt to extend Christianity*, which it extended by mangling the pure body of Hypatia and consigning Bruno to death by fire—never repenting but smiling in memory of its crimes which have immortalized the names of Servetus, Huss, Latimer, Ridley and Wyckliffe, but could not add Washington, Paine and Jefferson to the list.

spirit in the gospel of his *Messenger*, that without ceasing I make mention of you always in my prayers ;

10. Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ;

12. That is, that I may be comforted together with you by the mutual faith both of you and me.

13. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was *hindered*) that I might have some fruit among you also, even as among other Gentiles.

14. I am debtor both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise.

15. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16. For I am not ashamed of the gospel of Christ ; for it is the power of God unto salvation to every one that believeth ; to the Jew, and also to the Greek.

17. For therein is the righteousness of God revealed : as it is written, The just shall live *through* faith.

19. Because that which may be known *from* God is manifest in them ; for God hath shewed it unto them.

20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.

22. *But many* professing themselves to be wise became fools,

23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

25. *They* changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

CHAPTER II.

6. *God will render to every man according to his deeds;*

7. *To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life;*

8. *But unto them that are contentious, and do not obey the truth, but obey unrighteousness, sadness and sorrow.*

9. *Tribulation and anguish, upon every soul of man that doeth evil; of the Jew and also of the Gentile;*

10. *But glory, honor and peace, to every man that worketh good; to the Jew, and also to the Gentile:*

11. *For there is no respect of persons with God.*

13. *(For not the hearers of the law are just before God, but the doers of the law shall be justified.*

14. *For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:*

15. *Which shew the work of the law written in their hearts, their conscience also bearing witness) in the day when God shall judge the spirits of men according to the teachings of Jesus Christ.*

17. *Behold, thou art called a Jew, and retest in the law, and makest thy boast of God.*

NOTES.—Page 283. St. Paul being present, I asked if he had written his epistles or dictated them. He replied that he had dictated them to intelligent young men. I referred to his elision of the end of Chap. 1, of Romans which he repudiated and said that as he had probably said something of a rebuking or scolding character he would try to recollect what he did say. This he said was difficult as he had tried to forget such things; but he gave me one verse in place of the last seven verses, as follows: "Ye are of a nature full of deceit and express naught but wickedness to your brother man, and I abhor such degradation in man more than in beasts."

He did not speak of their vulgar vices as the Testament has it—did not recall them at all, but spoke in general. He seemed disgusted with the language attributed to him—so coarse, vulgar and almost obscene. In reading over chapters 3, 4, 6, 7, 8, he was totally dissatisfied with them as false, obscure and absurd, and struck them all out. These chapters have been the stronghold of bigots, who have received their muddy and illiterate expressions as divine.

18. And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

19. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20. An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22. Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23. Thou that makest thy boast of the law through breaking the law dishonorest thou God?

24. For the name of God is blasphemed among the Gentiles through you.

29. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Chapters 3, 4, 6, 7, of Romans are erased as forgeries—also 9, 10, 11 and nearly all of 5.

CHAPTER V.

3. *Many* glory in tribulations; knowing that tribulation worketh patience;

4. And patience, experience; and experience, hope;

5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy *spirit* which is given unto us.

CHAPTER VIII.

6. To be carnally minded is death; but to be spiritually minded is life and peace.

7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8. So then they that are in the flesh *do not serve* God.

9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10. And if Christ be in you, the Spirit is life because of righteousness.

11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

16. The Spirit itself beareth witness with our spirit, that we are the children of God;

17. And if children, then heirs; heirs of God, and joint heirs with Christ *and* if so be that we suffer with him, we may be also glorified together.

18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

28. And we know that all things work together for good to them that love God.

31. What shall we then say to these things? If God be for us who can be against us?

35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

37. Nay, in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

CHAPTER XII.

2. Be not conformed to this world: but be ye transformed by the renewing of your mind.

3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4. For as we have many members in one body, and all members have not the same office:

5. So we, being many, are one body in *God* and every one members one of another.

6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of *light*;

7. Or ministry, let us *attend* to our ministering; or he that teacheth *to* teaching;

8. Or he that exhorteth, *to* exhortation; he that giveth, let him do it with simplicity; he that ruleth with diligence; he that sheweth mercy, with cheerfulness.

9. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love; in honor preferring one another;

11. Not slothful in business; fervent in spirit; serving the Lord;

12. Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13. Distributing to the necessity of *the brethren*, given to hospitality.

14. Bless them which persecute you: bless, and curse not.

15. Rejoice with them that do rejoice, and weep with them that weep.

16. Be of the same mind one toward another. Mind not high things of *this world* but condescend

to men of low estate. Be not wise in your own conceits.

17. Recompense to no man evil for evil. *Do things honest in the sight of all men.*

18. If it be possible, as much as lieth in you, live peaceably with all men.

19. Dearly beloved, avenge not yourselves, but rather *lay aside* wrath.

20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.

21. Be not overcome of evil, but overcome evil with good.

CHAPTER XIII.

8. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.

12. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.

13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in wantonness, not in strife and envying;

CHAPTER XIV.

HIM that is weak in the faith receive ye, but not to doubtful disputations.

2. For one believeth that he may eat all things; another, who is weak, eateth herbs.

3. Let not him that eateth despise him that eateth

not; and let not him which eateth not judge him that eateth;

4. Who art thou that judgest another man's servant? to his own master he standeth or falleth;

5. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.

13. Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14. I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean.

17. For the kingdom of God is not meat and drink; but righteousness, and peace,

18. For he that in these things serveth Christ is acceptable to God, and approved of men.

19. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20. For *things of the flesh* neglect not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

CHAPTER XV.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of us please his neighbor for his good to edification.

3. For even Christ pleased not himself.

13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, able also to admonish one another.

15. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.

17. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

19. Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

23. But now having no more duty in these parts, and having a great desire these many years to come unto you;

24. Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you,

25. But now I go unto Jerusalem to minister unto the *faithful*.

26. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor *brethren* which are at Jerusalem.

27. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28. When therefore I have performed this, I will come by you into Spain.

29. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit,

NOTES.—25. The word *Saints* was not applied to the brethren at all in the time of Paul.

that ye *work* together with me in your prayers to God for me;

31. That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the *faithful*.

32. That I may come unto you with joy by the will of God, and may with you be refreshed.

33. Now the God of peace be with you all. Amen.

CHAPTER XVI.

[COMMEND unto you Phebe our sister, which is a servant of the church at Cenchrea :

2. That ye receive her in the Lord, as becometh *the faithful*, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also.

3. Greet Priscilla and Aquila, my helpers in Christ Jesus;

4. Who *would* for my life *lay* down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5. Likewise greet the church that is in their house. Salute my well beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6. Greet Mary, who bestowed much labor on us.

7. Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

8. Greet Amplias, my beloved in the Lord.

9. Salute Urbane, our helper in Christ, and Stachys my beloved.

10. Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11. Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12. Salute Tryphena and Tryphosa, who labor in

the Lord. Salute the beloved Persis, which labored much in the Lord.

13. Salute Rufus, chosen in the Lord, and his mother and mine.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes and the brethren which are with them.

15. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the *brethren* which are with them.

16. Salute one another with a holy kiss. The churches of Christ salute you.

17. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18. For they that are such serve not our Lord Jesus Christ, and by good words and fair speeches deceive the hearts of the simple.

19. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and *innocent of that which is evil*.

21. Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22. I who wrote this epistle, salute you Tertius, in the Lord.

23. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you and Quartus a brother.

24. The Grace of our Lord Jesus Christ be with you all. Amen.

NOTES.—The name of Hermas in this epistle has been used to the disadvantage of St. Paul by confounding this Hermas of his acquaintance with the author of the *Visions of Hermas*, a mystical work of the latter part of the second century. I observe this mistake in Waite's history of the Christian Religion.

St. Paul says of the parties named by him that Priscilla and Aquila were two zealous young women who had embraced Christianity under the teaching of Paul—they were high born maidens. The "well beloved Epenetus" was a friend and fellow student of Paul, and was quite talented. Mary his mother was a beautiful matron and of staunch fidelity. Andronicus

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

CHAPTER I.

PAUL called to be an apostle of Jesus Christ through the will of God.

and Junia were kinsmen of Paul, men of stalwart mind and brain who stood by Paul and were loved by the Apostles. Persis was a friend, converted to the religion of Christ by Paul. Timotheus was a special follower of Paul who followed the bidding of his master without question. Most of those named were ready to receive or had received the gospel as preached to them by their friend and former neighbor, Paul.

The friends of Paul were mentioned in the Epistles to call more attention to the mission of Christ and show how Paul regarded his kinspeople and friends. It was the custom for the preacher to show friendliness to his neighbors and pupils that they might see he knew everyone by name and had the interest and spiritual welfare of each at heart.

NOTES.—Sunderland says of the two epistles to Corinthians, "the genuineness of the two we have is UNDOUBTED." But 4, 5, 6, 7, 8, 9, 10, 11, of first Corinthians are all entire forgeries. He adds that several chapters particularly the 12th, 13th and 15th in the first epistle, rank in ethical and spiritual quality with the very best of Paul's writings. The 12th has only six verses interpolated in 31—the 13th has two in 13th—the 15th has twenty in fifty-eight—the 14th has but six in forty and the 16th three in 24. Biblical critics would be better judges of Paul's writings if they had looked for their ethical conformity to the doctrines of Jesus. This they have never thought of.

In 2d Corinthians out of 13 chapters five are forgeries 7, 8, 10, 11, 13, and all the rest full of interpolations and forgeries having 155 forged verses in a total of 250.

In Corinthians the term brethren is changed into saints. The purpose of the forgeries as in Romans is a fundamental change in Christianity. In Ch. I he speaks of their "waiting for the coming of our Lord Jesus Christ" "Who shall also confirm you." "Hath not God made foolish the wisdom of this world." (20) Fornication is the favorite theme of the forgeries, and the subjection of women their constant aim—"the wife hath not power of her own body" (VII, 4) has been the sanction of a vast amount of marital licentiousness destructive to woman's health and the character of offspring. "Let not the wife depart from her husband. But if she depart let her remain unmarried." (VII 10, 11) "the wife is bound by the law as long as her husband liveth." (39)

Celibacy is commended as a condition superior to marriage. The 29th 30th and 31st verses of VII are absolutely silly.

In Ch. 11 we are told "the head of the woman is the man." Men are forbidden to pray or prophecy with covered head, and women are forbidden to uncover their heads in the same service "for the man is not of the woman, but the woman for the man." (9) "If a man have long hair it is a shame unto him. But if a woman have long hair it is a glory unto her."

Transubstantiation is thus introduced: "24. And when he had given thanks he broke it and said: Take, eat, this is my body, which is broken for you, this do in remembrance of me. 25. After the same manner also he

2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

took the cup, when he had supped saying: This cup is the new testament in my blood; this do ye as often as ye drink it, in remembrance of me." "27. Therefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 29. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." This priestly fiction interpolated also in the gospels, is the foundation for the permanent miracle of eating the body and blood of Jesus. The women are again assailed in XIV, 34, 35, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home, for it is a shame for women to speak in the church." In XV, 3, we are told "how that Christ died for our sins according to the scriptures" though there is nothing of this in the scripture. It is pure fiction.

Equally baseless is the assertion XV, 22. "For as in Adam all die, even so in Christ shall all be made alive." The speedy advent of Christ in THAT GENERATION is indicated in XV, 52. We shall not all sleep but we shall all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

In Corinthians V, 19, 20, we have more of the mystic theology, which appears nowhere but in these forged epistles: "18. And all things are of God, who hath reconciled us to himself by Jesus Christ and hath given to us the ministry of reconciliation. "19. To wit that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them—and hath committed unto us the word of reconciliation. 20. Now then we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God." Instead of the faithful record given by Luke in the Acts, the second Corinthians 19, introduces a number of falsehoods viz. "Are they ministers of Christ (I speak as a fool) I am more. In labors more abundant, in stripes above measure in prisons more frequent, in deaths oft. 24. Of the Jews five times received I forty stripes save one. 25. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. 26. In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. 27. In weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness." "32. In Damascus the governor under Aretas, the king, kept the city of the Damascenes, with a garrison, desirous to apprehend me. 33. And through a window in a basket was I let down by the wall and escaped his hands." All these stories entirely unsupported by Luke's narrative are emphatically rejected as false by St. Paul.

The chief aim of the Corinthian forgeries is to present the speedy coming of Christ to that generation, to raise the dead and the living, the subjugation of woman, the miraculous sacrament of bread and wine, the universal death through Adam's apple and restoration by the crucifixion—the presence of God in Christ, the ambassadorial character of the priest as representing God, and the tremendous hardships and perils of St. Paul.

I. Epistle to the Corinthians—I.

3. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5. That in everything *many* are enriched by him, in all utterance, and in all knowledge;

6. Even as the testimony of Christ was confirmed in you.

10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12. Now this I say, that *many* of you say, I am of Paul; and I of Apollos; and I of Christ.

13. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14. I thank God that I baptized none of you, but Crispus and Gaius;

15. Lest any should say that I had baptized in mine own name.

16. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other.

17. For Christ sent me not to baptize, but to preach the gospel.

18. For the preaching is to them that perish, foolishness; but unto us which are saved it is the power of God.

22. The Jews require a sign, and the Greeks seek after wisdom:

23. But we preach Christ *and his works*, unto the Jews a stumbling block, and unto the Greeks foolishness;

24. But unto them which are called, both Jews and Greeks, Christ is wisdom.

26. For ye see brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27. But God hath chosen the *humbler* things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

CHAPTER II.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2. For I determined not to know any thing among you, save Jesus Christ.

3. And I was with you in weakness, and in fear, and in much trembling.

4. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5. That your faith should not stand in the wisdom of men, but in the power of God.

6. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world that *cometh* to naught.

9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

12. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy *spirit* teacheth; comparing spiritual things with spiritual.

14. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

15. But he that is spiritual *may approach* all things.

CHAPTER III.

2. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able.

3. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

3. For while one saith, I am of Paul; and another I am of Apollos; are ye not carnal?

5. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6. I have planted, Apollos watered; but God gave the increase.

7. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

9. For we are laborers together with God: ye are God's husbandry, ye are God's building.

10. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11. For other foundation can no man lay than that is laid, which is Jesus Christ.

13. Every man's work shall be made manifest: for *time shall prove it*, because it shall be *tested by experience*.

14. If any man's work abide which he hath built thereupon, he shall receive a reward.

16. Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?

17. *Let no man defile the temple of God, for the temple of God is holy, which temple ye are.*

18. *Let no man deceive himself. If any man among you seemeth to be wise in the things of this world, let him become humble, that he may be wise.*

19. *For the so-called wisdom of this world is foolishness with God.*

☞ Chapters 4, 5, 6, 7, 8, 9, 10, 11 erased as forgeries.

CHAPTER XII.

NOW concerning spiritual gifts, brethren, I would not have you ignorant.

2. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can *realize* that Jesus is the Lord, but by the Holy Spirit.

4. Now there are diversities of gifts, but the same Spirit.

5. And there are differences of administrations, but the same Lord.

6. And there are diversities of operations, but it is the same God which worketh all in all.

7. But the manifestation of the Spirit is given to every man to profit withal.

NOTES.—7, 8, 9, 10. These are the powers or gifts which St. Paul insists shall be cultivated and practiced by all Christians. He does not present this as something that has been and has passed away, but as the present and everlasting duty of all Christians. But all this might as well have been erased from his epistles, for the Apostate church has abandoned it all, frowned upon it and steadily denounced or persecuted all who permit their spiritual power (which is the substance of mediumship) to have free operation—co-operating with the medical college in denouncing all such things as fraudulent and worthy of punishment; and even denouncing or punishing honest and intelligent astrologers because their science is predictive. The incoming of either science or wisdom which St. Paul welcomes has never been welcomed by the church. The Astronomy of Galileo, geol-

I. Epistle to the Corinthians—XII.

8. For to one is given by the Spirit word of wisdom; to another the word of knowledge by the same Spirit;

9. To another faith by the same Spirit; to another the gifts of healing by the same Spirit.

10. To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpreting of tongues:

11. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12. For as the body is one, and hath many members, and all the members of that one, body, being many, are one body; so also is *the spirit*.

13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14. For the body is not one member, but many.

15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16. And if the ear shall say, Because I am not the

ogy, palæontology, phrenology and evolution have made their way against a constantly receding clerical opposition.

It is a misuse of language to call any church Christian which neglects, ridicules and denounces what St. Paul considered essential in Christianity. What St. Paul really wrote as to wisdom, knowledge, faith, healing, prophecy, discerning spirits and love is laid aside while the stern and mysterious theology of the forgeries is zealously and fiercely maintained.

When from the spirit source there comes "the word of wisdom" St. Paul requires us to receive it; when there comes "the record of knowledge by the same spirit" he requires us to receive it; and when "faith" and "gifts of healing" and prophecy, miracles, discerning spirits speaking with tongues and teaching come, we are to receive it all; for he maintains it is the same divine spirit in all. And surely when healing and faith, wisdom and knowledge come to us from the spirit or in other words from heaven, it is trampling on Christianity to reject them.

The Jewish prophets received whatever came to them from the spirit world as the voice of God. A good example of this is seen in the intercourse of Samuel and Saul. Samuel gave such spiritual information as modern mediums are accustomed to give. (1 Samuel ch. 9.)

eye, I am not of the body; is it therefore not of the body?

17. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18. But now hath God set the members every one of them in the body, as it hath pleased him.

19. And if they *are all united they are as one body.*

21. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

26. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

27. Now ye are the body of Christ, and members in particular.

28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29. Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30. Have all the gifts of healing? do all speak with tongues? do all interpret?

31. But covet earnestly the best gifts: and yet shew I unto you a more excellent way, *which is to seek the gifts of the spirit shown in good works.*

CHAPTER XIII.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

3. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3. And though I bestow all my goods to feed the

poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6. Rejoiceth not in iniquity, but rejoiceth in the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

10. But when that which is perfect is come, then that which is in part shall be done away.

11. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

CHAPTER XIV.

FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophecy.

2. For he that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him; howbeit in the spirit he speaketh mysteries.

3. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4. He that speaketh in an unknown tongue edifieth himself; but he that prophecieth edifieth the church.

5. I would that ye all spake with tongues, but rather that ye prophecied: for greater is he that prophecieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7. And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8. For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9. So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10. There are, it may be, many kinds of *tongues* in the world, and none of them is without signification.

11. *But* if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13. Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.

16. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17. For thou verily givest thanks well, but the other is not edified.

18. I thank my God, I speak with tongues more than *many*.

19. Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

20. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

23. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are *truly* mad?

24. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25. And thus are the secrets of his heart made manifest: and so falling down on his face he will worship God, and report that God is in you of a truth.

26. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27. If any man speak in an unknown tongue, let *there be but two*, or at the most three, and that by course; and let one interpret.

28. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

30. If anything be revealed to another that sitteth by, let the first hold his peace.

31. For ye may all prophecy one by one, that all may learn, and all may be comforted.

32. And the spirits of the prophets are subject to *higher powers*.

38. For God is not the author of confusion, but of peace, as in all churches.

39. Wherefore, brethren, covet to prophecy, and forbid not to speak with tongues.

40. Let all things be done decently and in order.

CHAPTER XV.

MOREOVER, brethren. I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2. By which also ye are saved, if ye keep in memory what I preached unto you, that Christ was buried, and that he rose again the third day.

5. And that he was seen of Cephas, then of the twelve:

6. After that, he was seen of *a large number of the* brethren at once; of whom the greater part remain unto this present *time*, but some are fallen asleep.

7. After that, he was seen of James; then of all the apostles.

8. And last of all he was seen of me also, as of one born out of due time.

10. But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.

11. Therefore whether it were I or they, so we preach, and so ye believed.

12. Now if Christ be preached that he rose from

NOTES.—Chap. XIV. The prophecy set forth in this chapter did not mean *exclusively* prediction, but such utterances as that of the old prophets, who taught and admonished as well as predicted.

the dead, how say some among you that there is no resurrection of the dead?

13. But if there be no resurrection of the dead, then is Christ not risen:

14. And if Christ be not risen, then is our preaching vain, and your faith is also vain.

16. For if the dead rise not, then is not Christ raised:

17. And if Christ be not raised, your faith is vain; ye are yet in *ignorance*.

18. Then they also which are fallen asleep in Christ, are perished.

19. If in this life only we have hope in Christ, we are of all men most *deluded*.

NOTES.—Ch. XV, 5, 6, 7, 8. Paul's testimony as to the appearance of Jesus in ch. XV is very important, and confirmatory of what Luke has stated in the Acts, that in a period of about twenty days (not forty as interpolated) Jesus was seen by several parties and on the same days.

St. Peter states that he with his brother apostles, met Jesus on two days while they were busying themselves in looking after the affairs of Mary and carrying out instructions that Jesus had given them. Also that on two other occasions when the Apostles were seated in a closed room, discussing matters relating to the crucifixion and laying out plans for their future work Jesus appeared in their midst and consulted with them as has been reported by St. James and St. John. He says also that on the road to Emmaus, Jesus appeared and spoke to him, which has been reported by St. Luke. All this occurred within two weeks after the crucifixion and is confirmed now by St. James, and St. Paul was made acquainted with it at the time.

When Jesus appeared to the Apostles he spoke briefly in commendation of their work and told them that though he had passed from the flesh, he had not yet ascended to the spirit world, as he had work to do with them. Twice again he appeared to the Apostles in the evening and instructed them as to holding their meetings and communing with the unseen world. The Apostles unanimously testify to this statement and say there was an interval of three days between his visits—also that about the tenth day from the crucifixion Jesus was seen by quite a company of people who had been drawn together upon the road by some of the Apostles who said they would perform acts of healing in the name of Jesus, and that after the hands of James, Matthew and John had been laid upon the sick, Peter raised up his voice and blessed them, pronouncing them whole, and at this moment Jesus appeared among them and by some of the people he was distinctly seen—by others not so clearly, and that but a few, perhaps a dozen beside his Apostles heard the sound of his voice. He raised up his hands in blessing upon them which was seen by all. As to the number assembled at this time the Apostles think there were about fifty or sixty. He was seen no more after the twentieth day.

This was the last appearance of Jesus. He appeared no more even to his

33. Be not deceived *by those who would mislead you* for evil communications corrupt good manners.

34. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35. But some man will say, How are the dead raised up? and with what body do they come?

36. Thou fool, that which thou sowest is not quickened, except it die:

37. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain.

38. But God giveth it a body as it hath pleased him, and to every seed *its* own body.

40. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41. There is one glory of the sun, and another glory of the stars; for one star differeth from another star in glory.

42. So also is the *transfiguration* of the dead. *The body* is sown in corruption, it is raised in incorruption:

43. It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power:

disciples. When he overpowered Paul and taught him his duty he was heard but not seen. The more celestial a nature the farther it is from earth and the more difficult to return. Moses returned to Jesus because they were always in connexion. He also appeared to the spiritual eye when he came to me at New York, when his spiritual voice was heard, and his picture produced by some spiritual power working on the slate. The spiritual influence of Jesus can be felt by all good psychometers, so as to realize his character and career, as all my students have realized it in various degrees; and even I could feel and perceive his nature. And once through the most sensitive of my students he spoke to me but never since, and following that interview he made more impression on my head than I have ever received from any other source, as he had promised.

Any materialization of Jesus I would now regard as fraudulent, but the psychometric faculty and transcorporeal power of the soul are almost unlimited in highly gifted individuals, and his character may not only be perceived but even scenes in his life by extraordinary psychometric power. Yet imagination is so vivid in many that their remote perceptions are not really reliable.

44. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

46. Howbeit that was not first which is spiritual but that which is natural; and afterward that which is spiritual.

48. As is earthy, such are they also that are earthy and as is the heavenly, such are they also that are heavenly.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51. Behold, I shew you a mystery; We shall not all sleep, but we shall be changed.

53. For this corruptible must put on incorruption and this mortal must put on immortality.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55. O death, where is thy sting? O grave, where is thy victory?

57. Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of

NOTES.—52. While Paul taught like Jesus our immediate transfer to the spirit world at death—the church interpolated in 52, a flat contradiction of Paul, implying that we shall all remain in the graves until the last trump shall sound for our resurrection. "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall all be changed." All this was to occur at the day of judgment, *to the very people he was addressing* and with singular audacity this insane prediction was inserted or retained in the Testament a hundred years after his death. The Roman conspirators well knew that they had an unbounded credulity at their command and they have it still, as we may see in their *Lives of the Saints* and in the orthodox devotion to the Pauline forgeries and the Garden of Eden myths and wild legends of the Old Testament. The Bible is the only book of wide circulation crammed with wild fictions destitute of any evidence—well adapted for the promotion of Insanity and dementia, of which there is ample evidence in our lunatic asylums.

the Lord, forasmuch as ye know that your labor is not in vain.

CHAPTER XVI.

NOW concerning the collection for the *brethren*, as I have given order to the churches of Galatia, even so do ye.

2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4. And if it be meet that I go also, they shall go with me.

5. Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8. But I will tarry at Ephesus until Pentecost.

10. Now if Timotheus come see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

11. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12. As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

NOTES.—12. St. Paul describes Apollos as a man of considerable dignity and much intelligence—tall and well proportioned—of dark complexion with large expressive eyes. He had considerable influence with the people and became an earnest student of the gospel. He was a good friend to Paul.

13. Watch ye, stand fast in the faith, quit you like men, be strong.

14. Let all your things be done with charity.

15. I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry.)

16. That ye submit yourselves unto such, and to every one that helpeth with us, and laboreth.

17. I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18. For they have refreshed my spirit and yours; therefore acknowledge ye them that are such.

19. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20. All the brethren greet you. Greet ye one another with a holy kiss.

23. The grace of our Lord Jesus Christ be with you.

24. My love be with you all in Christ Jesus. Amen.

The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus, in 55.

CORRUPTION IN CORINTHIAN EPISTLES.

It would enlarge this work beyond its possible limits to speakfully of the MORAL FILTH and criminality contained in the expurgated Pauline forgeries. The former would provoke a very extensive discussion. But we should not overlook the malignity with which the Roman church destroyed the benevolent anti-Judaic teachings of Jesus and St. Paul and re-established the worst features of Judaism, not only its malignant Sabbath law, so often arrayed against Jesus, but establishing its excommunications, culminating in its *Anathema Maran atha*, introduced in 1 Corinthians XVI, 22. "If any man love not the Lord Jesus Christ let him be ANATHEMA MARANATHA" and presented in Ch. V, 4, 5, in the words "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the DESTRUCTION OF THE FLESH." How many millions were thus delivered for "the destruction of the flesh" by fire, by torture, by imprisonment in foul dungeons, by drowning, by hanging, by public execution, by wholesale assassination, (5000 in a day) by military massacres, by exile and starvation,

by battlefield slaughter and the ferocious destruction of men, women and children of heretics in the wars of the church against all attempts to escape from its despotism may never be known as they occupy too many centuries and too many localities for enumeration.

The ANATHEMA MARANATHA was not the chief engine of mischief, but was the most open horrible confession and declaration of the essential diabolism of the church, the language of its excommunicating curses being too horrible and disgusting to be quoted here.

The excommunication ordained by the Lateran Council A. D., 1215, deprived the excommunicated of all property and all legal rights, forbidding all intercourse with him. He was treated as a mad dog, banished if not killed. The horrors practiced by France on the Huguenots, and by Spain (the most loyal representative of the church) upon the Jews and the Moors would justify if they had been adjudged by common law, the decapitation of that nation and the sudden annihilation of the guilty church.

The church if it could have retained its usurpation would have been the world's sole despot, all rulers being deposed and cut off from human aid by its terrible anathema, for which terrible power the forgery of Christ's words to Peter was introduced in Matthew's gospel.

Even the departure from the Papacy did not terminate this monstrosity, for the church retained the power in England and used it too, until it was abolished in the reign of George the third, in the latter part of the 18th century: and in the course of the same century, in spite of the church, the legal burning of human beings on the charge of witchcraft was stopped by the law, after NINE MILLIONS HAD BEEN BURNED BY THE CHURCH according to Dr. Sprenger. This horrible and almost incredible statement is given in Chambers' Cyclopedia, and we know that some private witchcraft murders have continued without law throughout this 19th century. If we searched the records of ALL THE WORLD'S false religions for all their horrors, nothing could be found comparable to this, but this is only a small part of the indictment of Justice against the Rome born church—the world's greatest calamity and most powerful defence today of all existing ignorance, wrongs, oppressions and iniquities.

New England has to blush for its share in this criminal form of insanity and old England remembers that during the sittings of the Long Parliament in the middle of the 17th century THREE THOUSAND were murdered by the bible ruled church for witchcraft, beside the number murdered by mobs.

The horrors of this Bible mania are easily forgotten or excused by the Bibliolaters of today, who still call that book the unerring word of God. But history must not be forgotten, and we see the true character of that conglomeration of anonymous fictions, interpolations and forgeries with barbarian religions and embezzled scriptures, when we trace its unvarying influence through the ages, until arrested as a madman's career by modern civilization. The honest churchman of today, ignorant of his church's history in the days of its supremacy when its essential character was revealed never hears of its dark history from the pulpit. But the facts are all accessible in the library and perhaps the following extract from Chambers' Cyclopedia may stimulate the reader to further research, realizing that the Bible and the church before they were paralyzed by civilization, were the sole sources of these horrors and would originate them again if science and liberty could be gradually conquered by the reactionary church. In my own time the leading Presbyterian minister of Cincinnati attacked Mesmerism as witchcraft prohibited by the Bible, and surely if the Bible be the word of God, witchcraft *should be punished by death* as the Bible ordains.

Chambers' Cyclopedia says:

"Fostered chiefly by the proceedings against heresy, the popular dread of

Corruption in Corinthian Epistles.

witchcraft had been on the increase for several centuries and numerous executions had taken place. At last Innocent VIII, by his celebrated bull *Summis Desiderantes*, issued in 1484, gave the full sanction of the church to the prevalent notions regarding Sorcery, and charged the inquisitors and others to discover and put to death all practitioners of these diabolical arts. . . . The whole doctrine of witchcraft was systematized, a regular form of trial laid down and a course of examination appointed by which the inquisitors everywhere might best discover the guilty. From this we may date the beginning of the witch mania proper. The edict of 1484 was subsequently enforced by a bull of Alexander VI in 1494 (this was the infamous Borgia) of Leo X in 1521, and of Adrian VI in 1522—each adding strength to its predecessor. The results were dreadful. A panic fear of witchcraft took possession of society; everyone was at the mercy of his neighbor. If anyone felt an unaccountable illness or a peculiar pain in any part of his body, or suffered any misfortune in his family or affairs, or if a storm arose and committed any damage by sea or land, or if any cattle died suddenly, or in short if any event, circumstance or thing occurred, out of the ordinary routine of daily experience—the cause of it was witchcraft.

"To be accused was to be doomed, for it rarely happened that proof was wanting, or that condemnation was not followed by execution. If the accused did not at once confess, they were ordered to be shaved and closely examined for the discovery of devil's marks, and if any strange mark was discovered there remained no longer any doubt of the party's guilt. Failing this kind of evidence torture was applied, and this seldom failed to extort the desired confession from the unhappy victim. A large proportion of the accused witches, in order to avoid these preliminary horrors, confessed the crime in any terms which were dictated to them, and were forthwith led to execution.

"In Germany the prosecutions were carried to a frightful extent. In the small bishopric of Bamberg six hundred fell victims to the delusion in the course of about four years, and in Wurzburg, which is not much larger 900; in the small district of Lintheim, a twentieth part of the population were sacrificed in the same space of time. Similar accounts are on record regarding the other countries of Europe. In Geneva in three months (1515-16) 600 persons were burned. In the district of Como 1000 were burned in one year, 1524, and one hundred per annum for several years afterward. In France about the year 1520, fires for the execution of witches blazed in every town, and throughout the century the provincial parliaments were incessantly occupied with witch trials, and enactments against them, especially against that form of the superstition known as lycanthropy.

"In England and Scotland the witch mania was somewhat later in setting in than on the continent; but when it did so it was little if at all, less virulent—the reformation notwithstanding. The statute of Elizabeth in 1562 first made witchcraft in itself a crime of the first magnitude. The act of James VI in the first year of his reign in England defines the crime still more minutely. Many years had not elapsed after the passing of the statute ere the delusion became an epidemical frenzy, devastating every corner of England. The tests and tortures sanctioned by the laws, were of a nature so severe that no one would have dreamed of inflicting on the vilest of murderers. They were administered by a class of wretches who with one Matthew Hopkins at their head sprung up in England in the middle of the 17th century and took the professional name of *witch-finders*.

"From each town which he visited Hopkins exacted the stated fee of 20 shillings, and in consideration thereof he cleared the locality of all suspected persons, bringing them to confession and the stake in the following manner:

"He stripped them naked, shaved them and thrust pins into their bodies to discover the witch's marks; he wrapped them in sheets with the great toes and thumbs tied together and dragged them through ponds or rivers; when they sank it was held as a sign that the baptismal element did not reject them, and they were cleared; but if they floated as they usually would do for a time—they were then set down as guilty and doomed.

"He kept them fasting and awake, and sometimes incessantly walking for 24 or 48 hours as an inducement to confession; and in short practiced on the accused such abominable cruelties that they were glad to escape from life by confession. If a witch could not shed tears at command, said the further items of this witches creed, or if she hesitated at a single word in repeating the Lord's prayer, she was in league with the evil ones."

Knavery, forgery and ignorant credulity sanctified by the church were the sources of these terrible crimes, unsurpassed in darkest Africa. The sentence of death against witchcraft or communing with familiar spirits originated in the Pentateuch forged in the time of Ezra about a thousand years after the death of Moses and fathered upon his honorable name, the the greatest and best in Jewish history, and not surpassed by any ancient leader. This matter has been well established by scholars. Pagan materials were largely used by Ezra and still more largely at Rome.

The crime was duplicated at Rome by welding together the ancient forgery and the New Testament compilation of the second century thus involving St. Paul—and making Jesus Christ sanction the fables and legislation of the Old Testament, for resisting which he was put to death. These two noblest leaders of past ages repudiate these ancient frauds. Moses came to Jesus to sustain him in defying the false religion of the Pharisees, and he has come to me recently with a power that I sensibly felt, to deny the false history of his times, his deeds and his principles, put forth by Ezra, the false priest from Babylon, saturated with Paganism and an unholy ambition.

The foregoing shameful and horrible record cannot be confined to the Papal church. It rests on Elizabeth and James in England, the Scotch divines who were responsible for 4000 of these Biblical murders and Calvin in Geneva (where 500 were burned in three months), who took delight in tearing their flesh with hot irons on the way to death.

The *moral filth* of the Pauline forgeries cannot be more than mentioned here. They created such a disgust against woman that it seemed contamination to approach her and degradation for woman to become a mother instead of an old maid. Castration was made a virtue in the gospels. It was even debated whether women had souls. Human life derived from parents was regarded as originating in filth, and obscenity. The human body was considered obscene and neither the genius and refinement of the painter nor the science of the physician could overcome this debasing prejudice. The Catholic saint glorified in shunning women. Though the consummation of love and origin of life are the most important subjects of science for the welfare of man, the church has plunged such subjects in its cesspool of obscenity, beyond the reach of proper knowledge, and has by this done as much to debase humanity as by its despotism. The obscenity and the cruelty of church doctrines are conceptions that have no place in heaven and were never sanctioned or tolerated by Jesus or any of his apostles. They were borrowed from the old Testament.

The extreme absurdity of believing that Paul had any right to *supersede* and reverse the religion of Jesus has never occurred to the church.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God and Timothy our brother, unto the church of God which is at Corinth, with all the *brethren* which are in all Achaia:

2. Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5. For as the sufferings of Christ abound in us, *have we also the consolation from the spirit.*

7. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye *also receive of the spirit.*

8. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life.

10. *We trust in God* who delivered us from so great a *suffering*, in whom we trust that he will yet deliver us.

12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly *toward you*

13. For we write none other things unto you, than what we acknowledge; and I trust ye shall acknowledge even to the end;

15. And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16. And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

CHAPTER II.

BUT I determined this with myself, that I would not come again to you in heaviness.

3. And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

4. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

12. Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord

13. I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.

CHAPTER III.

DO we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2. Ye are *the expression of truth* written in your hearts, known and read of all men:

3. Forasmuch as ye are manifestly declared to be the *word* of Christ *interpreted* by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in *fleshy tables of the heart*.

II. Epistle to the Corinthians—III.

4. And such trust have we through Christ *in God*.

6. Who hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.

7. But if the ministration of *the body* was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to *pass away*;

8. How shall not the ministration of the spirit be *more glorious*?

9. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11. For if that which is done away was glorious much more that which remaineth is glorious.

12. Seeing then that we have such hope, we use great plainness of speech:

13. And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14. But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

15. But even unto this day, when Moses is read, the vail is upon their heart.

NOTES.—14, 15. The emphatic repudiation of the Old Testament in this chapter and in the second and fourth chapters of Galatians, and its more quiet repudiation by Jesus did not prevent the Roman compilers from reinstating the Old Testament, the creed of bondage, as Paul describes it—the creed of those who follow the flesh and who persecute those who follow the spirit, and realize as Paul expressed it, that *where the spirit of the Lord is there is liberty*. That expression marks the dividing line between the church of Christianity and the church of despotism, born at Rome. The church that assails, persecutes and kills those who reject its heartless creed may well be called the church of anti-Christ.

16. Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

17. Now the Lord is that spirit: and where the Spirit of the Lord is there is liberty.

CHAPTER IV.

THEREFORE, seeing we have this ministry, as we have received mercy, we faint not;

2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

5. For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7. But we have this treasure in *mortal* vessels, that the excellency of the power may be of God, and not of us.

8. We are troubled on every side, yet not distressed we are perplexed, but not in despair;

9. Persecuted, but not forsaken; cast down, but not destroyed *being upheld by the spirit*.

16. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

CHAPTER V.

FOR we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

6. Therefore we are always *mindful of the spirit*, knowing that, whilst we are *entirely* in the body, we are absent from the Lord :

7. (For we *should* walk by faith, not by sight :)

8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9. Wherefore we labor, that, whether present or absent, we may be accepted of him.

10. For we must all *be judged in spirit* that every one may receive *the record* of the things done in his body, according to that he hath done, whether it be good or bad.

11. Knowing therefore the *power* of the Lord we persuade men,

17. *Knowing that* if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new.

CHAPTER VI.

WE then, as workers together with him, beseech *others also to accept* the grace of God.

4. In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5. In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;

6. By pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned,

7. By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left.

10. As sorrowful, yet always rejoicing: as poor yet making many rich: as having nothing and yet possessing all things.

14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17. Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you.

CHAPTER VIII.

MOREOVER, brethren, *I would inform you of the work in Macedonia.*

3. For to *them we owe the power of the spirit, and they were willnig of themselves to receive it.*

4. Praying us with much entreaty that we would restore the gift, and take upon us the fellowship of the ministering to the brethren, to *their cry for help, and minister to them according to their needs.*

5. *How they who received us although in deep affliction of poverty and woe, did from the abundance of their hearts give unto us what they had, expressing joy at our coming, having faith that we through the ministry of our Lord Jesus, would lift them from the sorrows and pains of their distress.*

6. *And this we did, abiding with them until I was called to other fields, when I went leaving for a minister of spiritual helpfulness to the Macedonians, him who had been with me as my helper and friend [This was St. Luke.]*

CHAPTER IX.

1. *Now I say unto you Corinthians, this being a time of tribulation for the faithful, and they who are ministering unto those who have need of spiritual instruction, having not the wherewithal for the support of this ministry, and of this church, I am therefore constrained to entreat you to consider their needs and to give largely according to the bounty which has been bestowed upon you in this world's goods, that the ministry of the gospel may be preached on all sides and the church of the new dispensation may be established.*

6. *And this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*

7. *Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity for God loveth a cheerful giver.*

8. *And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work;*

9. *(As it is written, He who hath dispersed abroad; and hath given to the poor; his righteousness remaineth forever.*

12. *For the administration of this service not only supplieth the want of the faithful, but it is also a loving service to God.*

13. *I ask nothing for myself for I have passed through tribulations of mind and privations of body in my journeying to and fro; but I have sought alms of none, keeping myself as best I could; sometimes fasting and enduring cold, in need of shelter; but I have been faithful to the work, having given up for Christ's sake, the pomp and vanities of earthly things and remaining strong in spirit to do the work laid upon me.*

14. *Many things have I suffered, such as persecu-*

II. Epistle to the Corinthians—IX, XII.

tion, scorn, shipwreck and desolation, but I have been preserved by the spirit of God to overcome all this.

15. *It is not, brethren for myself that I ask you liberality, but that the work may be continued, and the church of Christ sustained in its ministry.*

16. *For when I was present with you and wanted I was indebted to no man; for that which was lacking to me the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome to you, and so I will keep myself.*

[Verse 16 introduced here by St. Paul corresponds to verse 9 in the erased Ch. XI.]

CHAPTER XII.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such a one caught up to the third heaven.

3. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4. How that he was caught up into paradise, and heard unspeakable words, which it is not *expedient* for a man to utter.

5. Of such a one will I glory: yet of myself I will not glory, but in mine infirmities.

NOTES.—13, 14, 15. The statement of his privation and sufferings given here is the strict truth and St. Paul repudiates, I might say indignantly (though gently compared to mortals) many of the forgeries of the old text. He condemns as utterly false the statement in 2 Corinthians, Ch. XI, that he had five times received from the Jews forty stripes save one—was thrice beaten with rods, shipwrecked three times, and been a night and a day in the sea. His only shipwreck is mentioned in the Acts. He was never beaten with rods nor received thirty nine stripes.

Especially false is the statement that the governor of Damascus garrisoned the city to apprehend him, and that he escaped "through a window in a basket let down by the wall."

The only foundation for this is that he heard of a movement against him which increased the persecutions. He did not fear personal violence, but thought for the sake of his followers it would be best for him to leave, and he did so quietly at night.

II. Epistle to the Corinthians—XII.

7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh to buffet me, lest I should be exalted above measure.

8. For this thing I besought the Lord thrice, that it might depart from me.

9. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

14. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

17. Did I make a gain of you by any of them whom I sent unto you?

The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas in 58.

In the true writings of St. Paul we find a sincere and profound faith, an active heroism and an unselfish devotion to duty which is the most god-like element in man, the perfection of virtue. The faithful student of St. Paul and St. John needs no other manual of religion. My admiration of St. Paul and the contrast in his life to all that has emanated from ancient and modern churches has not been diminished by the cordial expressions of esteem in his letter to myself and his warm appreciation of my labors in doing justice to his writings, which he had never been able to bring correctly to mankind.

But the God of St. Paul in these Epistles was a personal God, as all communications and impressions from the higher world, speaking with authority were ascribed to God. No other God would have been recognized and obeyed in those days, the Infinite Deity beyond our spiritual world was unknown. But now in the higher world Paul sees farther and more clearly as he foresaw in saying "For now we see through a glass darkly, but then face to face." "Now I know in part, but then shall I know, even also as I am known." He now recognizes the Deity as the supreme spiritual element or soul of the universe, beyond the reach of the human mind in this life, and

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

CHAPTER I.

11. I certify you, brethren, that the gospel which was preached of me is not after man.

12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13. Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15. But when it pleased God, who separated me from my mother's womb, and called me by his grace,

16. To reveal his son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia and returned again unto Damascus.

not capable of being made known to mortals by language. But the mandates of the spiritual world (or spiritual wisdom) to man are none the less imperative because they come from a proximate source, with which we can have direct communion and instruction, for it has been to man the representative of God—the highest that he could recognize. The INFINITE Deity is not obliterated when we discover that our communion has been with our spirit world.

NOTES.—GALATIANS. "Probably written by Paul from Ephesus about the year 56, A. D.," says Sunderland. Of 149 verses 92 are forgeries.

In the production of Galatians which contains fragments of St. Paul (and 92 forgeries in 149 verses), it seems to have been the object of the Roman compilers to exalt the importance of Paul as an inspired teacher (making him the founder of the anti-Christian church) and place him in an attitude of independence toward the other Apostles, which is contrary to the narrative of Luke in the Acts, who shows that when driven out of Damascus he was received at Jerusalem, and sent forth to preach in Judea, Galilee and

CHAPTER II.

BUT long afterwards I went up again to Jerusalem with Barnabas, and took Titus with me also.

2. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3. But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.

5. To whom we gave *not* place by subjection, no, not for an hour; that the truth of the gospel might *not be disturbed*.

9. And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10. Only they would that we should remember the poor; the same which I also was forward to do.

Samaria "and he was with them, coming in and going out at Jerusalem." A little discord was subsequently produced by the narrow-minded Jews at Jerusalem, who wished to carry Judaism into Christianity and enforce this upon the new converts even at Damascus, which was firmly resisted by St. Paul and St. Peter and St. James. These politic forgeries have assisted materially in keeping Paul before the church as the most enlightened and truest representative of Christianity throughout the Pauline forgeries.

The Roman theology is emphatically presented in Galatians—the supremacy of faith over life, and the aversion to woman.

Ch. III. 11. "But that no man is justified by the law in the sight of God it is evident: for The just shall live by faith. 12. And the law is not of faith. 13. Christ hath redeemed us from the curse of the law, being made a curse for us for it is written cursed is everyone that hangeth on a tree. 22. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 26. For ye are all the children of God by faith in Christ Jesus."

NOTES.—1. Paul had before been at Jerusalem (as described by Luke) when driven out of Damascus, and had also visited Jerusalem several times on a charitable errand on account of the failure of crops.

11. *But when Peter came to Antioch I blamed him that he went with his friends, the circumcised Jews, and did not help me to make known to the Greeks that circumcision was not required of the disciples of Christ.*

12. *Being thus opposed, he maintained that he was faithful to the cause of Christ and was not maintaining the old dispensation when he went among his friends.*

CHAPTER IV.

NOW I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2. But is under tutors and and governors until the time appointed of the father.

3. Even so we, when we were children, were in bondage under the elements of the world:

11, 12. This was a characteristic incident. Paul was somewhat inclined to be critical if not censorious, and Peter to be politic. They harmonized afterward, but each maintained his own characteristics. There is no foundation for the idea that Paul alone released Christianity from Judaism, for Peter was the first to urge that principle. The request of James that the Gentile Christians should abstain from using meats sacrificed to idols and from blood, and from things strangled was a trivial matter of old Jewish habits showing the power of habit in the human mind to resist innovations, but not showing any inclination to identify the new dispensation with Judaism. The identification with the essentials of Judaism was the result of the Roman forgeries associating the New and Old Testaments.

This antagonism of Paul and Peter and the attempt of the former to Judaize Christianity are both imaginary. The false brethren of whom Paul speaks were not countenanced by Peter and James, who gave to Paul and Barnabas "the right hand of fellowship."

These Galatians forgeries are the foundation of Sunderland's view of this epistle that "Perhaps no other New Testament writing reveals to us so clearly the difference between Paul's conception of Christianity and that of the Jewish Christian party who followed the leadership of James, Peter and John and the church of Jerusalem."

So far from Peter Judaizing Christianity and Paul resisting him, Peter was the first to instruct the Jews on that subject and teach them that as Christians the old ordinance did not apply to them, while Paul was the one who yielded most personally to the Jews and spoke most of the old law. But both were staunch and firm in protecting Christian liberty against the encroachments of Judaism, but yielded to the suggestion of James as to meats. In these matters Paul was the most courageous as he went to Jerusalem when he knew the Jews would attack him. He was luckily rescued from them and sent to Rome. The history of this contest in the Acts is the best written portion of the New Testament.

4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5. To *liberate* them that were under the law, that we might *become the sons of God*.

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts.

7. Wherefore thou art no more a servant, but a son.

9. But now, after that ye have known God how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10. Ye observe days, and months, and times, and years.

11. I am afraid of you, lest I have bestowed upon you labor in vain.

13. Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14. And ye despised not, nor rejected; but received me as a *messenger* of God.

15. Where is then *my* blessedness *that* ye spake of? for I bear you record, that, if it had been possible ye would have plucked out your own eyes, and have given them to me.

16. Am I therefore become your enemy, because I tell you the truth?

18. It is good to be zealously affected always in a good thing, and not only when I am present with you.

20. I desire to be present with you now, and to *raise* my voice; for I stand in doubt of you.

21. Tell me, ye that desire to be under the law, do ye not *know* the law?

22. For it is written that Abraham had two sons the one by a bondmaid, the other by a free woman.

23. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise.

24. Which things are an allegory : for these are the two covenants ; the one from the Mount Sinai, which gendereth to bondage, which is Agar.

25. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26. But Jerusalem which is above is free, which is the mother of us all.

28. Now we, brethren, as Isaac was, are the children of promise.

29. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30. Nevertheless what saith the Scripture ? Cast out the bondwoman and her son ; for the son of the bondwoman shall not be heir with the son of the free woman.

31. So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER V.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

6. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision ; but faith which worketh by love.

13. Brethren, ye have been called unto liberty ; only use not liberty for an occasion to the flesh, but by love serve one another.

NOTES.—In chapter 4 St. Paul insists very strongly on the difference between the Jewish dispensation and that of Christ—the one bringing law and bondage, the other a freedom which encounters persecution from the followers of the old law. He says that the apostles regarded the Old Testament as a matter of history only not as of religious authority, and this brought them violent opposition from those who wished to hold on to the old law. The Roman compilation reversed this, making the Old Testament the foundation of the church, persecuting all who follow the spirit. So it was in Judea and as Paul says "even so it is now."

14. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.

15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

16. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18. But if ye be led of the Spirit, ye are not under the *old* law.

19. Now the works of the flesh are manifest, which are these. Adultery, uncleanness, lasciviousness,

20. Idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

25. If we live in the Spirit, let us also walk in the Spirit.

26. Let us not be desirous of vainglory, provoking one another, envying one another.

CHAPTER VI.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the

NOTES.—20. The word witchcraft is rejected now by St. Paul but it was rightly used originally, because it referred to what is sometimes called black magic, and other base uses of spiritual power, but the word might not be rightly understood now.

14. It is remarkable that the forgeries did not expurgate this plain declaration, in which St. Paul expressed the doctrines of Jesus, while they make him declaim against this law as worthless and insist on faith in the blood of Christ. Their whole scheme made a contradictory jumble of the Gospels, but established faith as the supreme element.

spirit of meekness; considering thyself, lest thou also be tempted.

2. Bear ye one another's burdens, and so fulfil the law of Christ.

3. For if a man think himself to be something, when he is nothing, he deceiveth himself.

4. But let every man *perform* his own work, and then shall he have rejoicing in himself alone, and not in another.

5. For every man shall bear his own burden.

6. Let him that is taught in the word communicate unto him that teacheth in all good things.

7. Be not deceived; for whatsoever a man soweth that shall he also reap.

8. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9. And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Unto the Galatians written from Rome early in 64.

NOTES.—The 155 verses of Ephesians contain 123 forgeries, and it is creditable to Christian scholarship that its fraudulent character has been detected by such as "Schleirmacher, De Wette, F. P. Baur, Schweigler, Ewald, Hilgenfeld, Davidson, Holtzman and many others" for good reasons which need not be repeated.

"If Paul wrote it (says Sunderland) it was doubtless while he was at Rome, near or during the year 63 A. D." "Davidson thinks it was written between 130 and 140 A. D. in Asia Minor" by "a thoughtful Christian." The real purpose, predestination, faith, atonement, divinity of Jesus and subjugation of woman does not attract the attention of scholars, for there has been no thorough, rational and independent criticism.

What was the purpose of these forgeries? predestination comes first, associated with the blood and the divinity of Jesus.

1, 4. "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love. 5. Having predestinated us etc." 7. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. 20. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21. Far above all principality and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

CHAPTER IV.

26. Be ye angry, and sin not: let not the sun go down upon your wrath:

28. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

come. 22. And hath put all things under his feet." The Devil appears in II, 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. 8. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. 9. Not of works, lest any man should boast."

The clergy seem to have overlooked the conclusion that their own labors are entirely superfluous, for the elect were eternally predestinated and predestinated to be saved by faith and that faith is not their own act, but "the gift of God." As God predestinates and bestows both faith and salvation, how could the elect be lost if the clergy withdraw from the field. Jesus taught no such absurdity but relied on the labors of his Apostles to extend faith.

III, 9. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Nevertheless as Jesus knew nothing of this Paul is thus set up as his superior in knowledge. His creation of all things is a flat contradiction of the many positive statements of Jesus and the primitive faith of Christians.

As the subjection of women is a leading idea, it is renewed in V, 22, 23, 24. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." "Supplication for all saints" is introduced in VI, 18.

What a mental paralysis has been produced by the overawing power of the church which has prevented intelligent students of the scriptures from commenting on the huge mass of fantastic and absurd theology introduced by the Pauline Epistles in defiance of the teaching of Jesus, who was nevertheless his inspiring guide. Jesus is thus made to overthrow his own religion through Paul as his mouthpiece. But blind faith and timid submission to authority lead to idiotic acts—even to the famous theological dictum "*credo quia impossibile est*" I believe it because it is impossible, as Tertullian said.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32. And be ye kind one to another, tenderhearted, forgiving one another.

CHAPTER V.

BE ye therefore followers of God, as dear children;
2. And walk in love, as Christ also hath loved us.

18. And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

CHAPTER VI.

CHILDREN, obey your parents in the Lord: for this is right.

2. Honour thy father and mother: which is the first commandment with promise;

3. That it may be well with thee, and thou mayest live long on the earth.

4. And, ye fathers, provoke not your children, to wrath: but bring them up in the nurture and admonition of the Lord.

5. Servants, be obedient to them that *ye serve* according to the flesh, in singleness of your heart, as unto Christ;

6. Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7. With good will doing service, as to the Lord, and not to men:

8. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

10. Finally, my brethren, be strong in the Lord, and in the power of his might.

11. Put on the whole armour of God, that ye may be able to stand against the wiles of *evil*.

12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day.

14. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15. And your feet shod with the preparation of the gospel of peace.

16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.

19. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.

20. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

21. But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful

minister in the Lord, shall make known to you all things:

22. Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Written from Rome unto the Ephesians by Paul, and borne to them by Tychicus.

NOTES.—The six chapters of Ephesians (says St. Paul) are founded on a letter of moderate length, which he wrote, exhorting them to seek for the best gifts of the spirit, to be faithful to the cause of Christ, and to love and work in peace and concord with one another. The habit of falling into difference easily seemed to be common, causing much needless unpleasantness. He has preserved the portions of Ephesians which correspond most nearly with his letter, which has been greatly extended by forgeries and interpolations. He enjoined conjugal fidelity and love, that as husband and wife had left all other relations to be devoted to each other, they should live in perfect harmony. He told them that he had not said much of his personal affairs, but that Tychicus would speak of them.

Tychicus, by whom he sent the letter, was a scholar and a man of the upper class.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

CHAPTER I.

PAUL and Timotheus, the servants of Jesus Christ, to all the *brethren* in Christ Jesus which are at Philippi, with the *elders of the church*:

2. Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

3. I thank my God upon every remembrance of you,

NOTES.—Phillipians contains 53 forgeries in 104 verses. Sunderland says the weight of scholarship is in favor of its Pauline authorship and that it was probably written when a prisoner at Rome A. D. 62 or 63. The adulterations of the text are of little importance; they repeat the doctrine of faith.

4. Always in every prayer of mine for you all making request with joy,

5. For your fellowship in the gospel from the first day until now;

6. Being confident of this very thing, that he which hath begun a good work in you will perform it;

7. Even as it is meet for me to think this of you all, because I have you in my heart;

9. And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

10. That ye may approve things that are excellent; that ye may be sincere and without offence.

27. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28. And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29. For unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake.

CHAPTER II.

3. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves.

4. Look not every man on his own *glory*, but every man also on the *glory* of others.

13. For it is God which worketh in you both to will and to do of his good pleasure.

14. Do all things without murmurings and disputings:

15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a

crooked and perverse nation, among whom ye shine as lights in the world ;

16. Holding forth the word of life ; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.

19. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20. For I have no man likeminded, who will naturally care for your state.

21. For all seek their own, not the things which are Jesus Christ's.

But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23. Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24. But I trust in the Lord that I also myself shall come shortly.

25. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants.

26. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27. For indeed he was sick nigh unto death : but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice.

CHAPTER III.

2. Beware of evil workers, beware of the *circumcision*.

NOTES.—2. Paul cautioned them against the idea of circumcision because the Jews entertained a superstitious reverence for it as a rite that sanctified them.

3. For we are *sanctified without* circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4. Though I might also have confidence in the flesh *since I have partaken of the spirit*. For if any other man thinketh that he hath whereof he might trust in the flesh, *I may the more*:

5. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; *and* as touching the law, a Pharisee;

6. *Having zeal in persecuting the church; and* touching the righteousness which is in the law, blameless.

7. But what things *I have lost*, those I counted *gain* for Christ.

8. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things.

CHAPTER IV.

2. I beseech Euodias, and beseech Syntyche, that they be of the same mind in *working for* the Lord.

3. Help those women which labored with me in the gospel, with Clement also, and with other laborers, whose names are in the book of life.

4. Rejoice in the Lord always: and again I say, Rejoice.

5. Let your moderation be known unto all men. The Lord is at hand.

NOTES.—Euodias and Syntyche were men not of high degree, but well respected, and had promised to use their influence in spreading the new gospel among their friends. Paul had some doubts of their energy and fidelity. He exhorted them on several occasions, and they did adhere to the new religion and did much to facilitate its progress.

Clement, an ancient scribe not extensively known, was a man of lovable disposition, more genial and magnetic than positive. He had a large fellowship in the community. The new religion appealed to his religious nature and he was won over. He was a man of large hospitality and had a pleasant home that he opened to the new teaching and invited the townspeople to come in. He was more pronounced than the other two in his religious feeling, and was depended on by Paul.

6. Be *anxious* for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10. But I rejoiced in the Lord greatly, that now at the last your care of me *may be shown* again; wherein ye were also careful, but ye lacked opportunity.

11. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12. I know both how to be abased and *how to flourish*; everywhere and in all things I am instructed.

13. I can do all things through Christ which strengtheneth me.

18. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you.

21. Salute every *brother* in Christ Jesus. The brethren which are with me greet you.

22. All the *brethren* salute you, chiefly they that are of Cesar's household.

23. The grace of our Lord Jesus Christ be with you all. Amen.

It was written to the Philippians from Rome by St. Paul in the latter part of 62.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

CHAPTER I.

PAUL, an Apostle of Jesus Christ by the will of God
and Timotheus our brother.

NOTES.—1. The Timotheus mentioned by St. Paul (in Colossians) was as he says, a middle-aged man of positive and zealous character, who had many friends among the people, and was well known for his mental ability before he espoused the cause of Christ, and generally respected by the people, even by some who did not accept his religious views. He had been a scribe, a recorder for court of matters of importance. He lived near Rome, and was engaged in business in Rome, when he espoused the religion of Jesus.

The published epistle to the Colossians was founded on a brief letter Paul addressed to the Colossians, exhorting them to be faithful to the convictions of truth they had gained from the ministry and writings of himself and others sent to them; also admonishing them to live in peace with one another, to avoid the appearance of evil and abstain from riotous living and indulgence of the passions, and at all times to so live as to prove to the world that they had come under a higher law than the old Mosaic rule, which higher law is that of love, as taught by Jesus Christ.

In this letter Paul desired those who should receive it to accept the ministry of the faithful brethren sent out to them from Rome who would bear to them such teaching and healing for soul and body, as he himself had been privileged to dispense by the grace of God, and the power manifested to him by the Lord Jesus Christ; and in concluding he mentioned the names published, recommending them to the attention and hospitality of the Colossians substantially as recorded.

Epaphras, who is mentioned in the Epistle to the Colossians, was a man of strong mind, rather slow to adopt any doctrine but firm and unshaken after adoption, and loyal to the truth. St. Paul distinctly remembers his personal appearance. He was short and heavily built, with dark hair and deep blue eyes that were admired. He was a man of impressive bearing rather scholarly in taste and attainments. He had served formerly as a high officer in the household of the high priest; but after being convinced of the truth of the Christian religion, he forsook his old station and took up the advocacy of Paul and his doctrines, as presented in the name of Christ.

Of the 95 verses of Colossians 62 are forgeries. Rev. Dr. Davidson thinks it was written in Asia Minor about 120 A. D. Suaderland thinks it of doubtful authenticity—but might have been written at Rome A. D. 62. The forgeries teach redemption by blood, creation of all things by Christ "who is the image of the invisible God" in whom "dwelleth all the fullness of the Godhead bodily." They object to philosophy and request Christians to "mortify your members" for fear of "the wrath of God." Wives are again told to submit to their husbands, and servants to "obey in all things

2. To the faithful brethren in Christ which are at Colosse: Grace be unto you, and peace from God our Father and the Lord Jesus Christ.

3. We give thanks to God the Father of our Lord Jesus Christ, praying always for you,

4. Since we heard of your faith in Christ Jesus, and of the love which ye have to all the *brethren*.

5. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the gospel;

6. Which is come unto you, as it *will* to all the world; and bringeth forth fruit, as it doth also in *your lives* since the day ye heard of it.

7. As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ;

8. Who also declared unto us your love in the Spirit.

9. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11. Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the *angels* in light:

13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

your masters." Absolute and universal slavery is the aim of the Pauline forgeries; but the conscience of Christendom has been too benumbed to reject the debasing doctrines so contrary to the teaching of Jesus. But Colossians is not unanimously accepted. Some critics (says the Encyclopedia Britannica) think that Paul's Epistle to Colossians, to Philemon and to Timothy were not written by Paul.

CHAPTERS II AND III.

[All of these chapters is rejected by St. Paul but the following verses which are remembered.]

1. For I would that ye knew what great concern I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.

2. That their hearts might be comforted, being knit together in love.

3. Set your affection on things above—not on the things on earth.

4. But let no man judge you in meat or in drink, or in respect of an holy day, or of the new moon or of Sabbath days.

5. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

6. And above all these things, put on charity which is the bond of perfectness.

7. And let the peace of God rule in your hearts.

8. Let the word of Christ dwell in you richly in all wisdom—teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

CHAPTER IV.

6. Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man.

7. All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow servant in the Lord.

8. Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

NOTES.—4. The language of St. Paul is as emphatic as that of Jesus was in repudiating any obligation to observe the Jewish Sabbath—an institution of Pagan origin even in its name—the restoration of which by Constantine for the priests, was a part of the general Pagan policy of the church.

9. With Onesimus, a faithful and beloved brother who is one of you. They shall make known unto you all things which *are done* here.

10. Aristarchus my fellow prisoner saluteth you, and Marcus sister's son to Barnabas (touching whom ye received commandments; if he come unto you receive him.)

11. And Jesus who is called Justus, who are of the circumcision. These are my fellow workers unto the kingdom of God, which have been a comfort unto me.

12. Epaphras who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13. For I bear him record that he hath a great zeal for you and them that are in Laodicea, and them in Hierapolis.

14. Luke the beloved physician and Demas greet you.

15. Salute the brethren which are in Laodicea, and Nymphas and the church which is in his house.

16. And when this epistle is read amongst you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

17. And say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18. The salutation by the hand of me Paul. Remember my words. Grace be with you. Amen.

Written from Rome to the Colossians by Tychicus and Onesimus.

NOTES.—Several of the erased verses of Colossians are almost verbatim copies from Ephesians. Verses 18, 19, 20, 21, 22, 23, 24, of Chap. III and 1 of Chap. IV correspond to Ephesians 22 Chap. V and to 1, 4, 5, 6, 7, 8, 9, of Chap. VI. This illustrates the carelessness of the compilers in their forgeries.

18. Telling wives to submit to their husbands as a religious duty corresponds to Ephesians V 12.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

CHAPTER I.

PAUL and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2. We give thanks to God always for you all, making mention of you in our prayers;

20. Telling children to obey parents to Ephesians VI, 1.

21. Fathers provoke not your sons corresponds to Ephesians VI, 4.

22. Servants obey your masters corresponds to Ephesians VI, 5, 6.

23. As to the Lord corresponds to Ephesians VI, 7.

24. To be paid by the Lord corresponds to Ephesians VI, 8.

IV, 1. As to masters and servants corresponds to Ephesians VI, 9.

St. Paul gives the following account of the persons named in Colossians ch. IV.—Onesimus was one of the workers among the brethren, not widely known but faithful and trusted.

Aristarchus was an outspoken strongminded man, in middle life, who never swerved from any cause he felt was right—a man of some influence and a good deal of positive character. He had formerly been a guardsman.

Marcus was a young man, good natured, full of life, a friend to Paul and his teachings, recognized for his physical strength. He might be called an athlete. He was a bearer of messages for St. Paul and faithful in his work.

Justus was a Hebrew, past middle life, rather brawny in appearance—quick, with nervous energy—zealous—a convert to Christ.

Demas was a physician. He went about looking after the sick. He had been a doctor in the old practice, but had given up dealing in drugs and incantations (for there were some such old Pagan observances among doctors) and taken to healing by laying on hands after the manner of Jesus and the disciples. He was a man of considerable learning and always wore a robe of dark blue cloth, girded about the waist with a leather thong.

Nymphas was a comparatively new convert, not so strongly identified with the work, but ready to give substantial aid—not going about teaching or ministering but ready with purse and hand.

St. Luke had various powers as an exhorter and healer, and received much attention from women, who came to him with their troubles and were helped. He had been a good artist, and it was believed that he was inspired in his work. He made a picture of Jesus and also of Mary, which was highly prized by the Christians of Jerusalem, who gave it a sacred place in the church they had built at the foot of Mount Olivet. This picture was destroyed in the first decade of the second century, in military commo-

I. Epistle to the Thessalonians—I, II.

3. Remembering without ceasing your work of faith, and labor of love and patience of hope in our Lord Jesus Christ, in the sight of God our Father;

5. For our gospel came not unto you in word only, but also in power, and in the Holy *Spirit* and in much assurance; as ye know what manner of men we were among you.

6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy *Spirit*.

7. So that ye were examples to all that believe, in Macedonia and Achaia.

8. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith *toward God* is spread abroad.

9. For *your works show we came to you* and how ye turned to God from idols to serve the living and true God;

CHAPTER II.

FOR ye, brethren, know our entrance in unto you, was not in vain:

2. But even after that we had suffered before, and were shamefully treated, as ye know, at Philippi, we were bold to speak unto you the gospel of God *amid* much contention.

tions in which there was great destruction of buildings and persecution of Christians, who were driven to hiding places in the mountains. [This was in the reign of Trajan, whose violent persecution is historically located about A. D. 107.—B.]

Archippus was a man of ready wit and considerable learning. He was held in esteem by the church and the people. He had given his fealty to Christianity, and received from Paul authority to preach and minister to the people according to the rites of the Christian church. About twenty or twenty-five altogether were ordained and sent out by St. Paul to carry on the work. St. Luke also ordained as well as St. Paul, and they selected men whom they thought steadfast, zealous and inspirational, with power to appeal to the common mind, with strong convictions and magnetic powers, so as to have a helpful influence, physical as well as mental. They were sent out wherever they could get a hearing and establish a church.

Silvanus was a Greek about 45 years of age at that time. He was a writer something of a historian—a man of considerable learning and earnestness of spirit and a devoted friend to Paul and his work.

4. But as we were *entrusted* with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness.

6. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7. But we were gentle among you, even as a nurse cherisheth her children.

8. So being affectionately *inclined* to you, we were willing to *give* unto you, not the gospel of God only but also our own *love*, because ye were dear unto us.

9. For ye remember, brethren, our labor and travel: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

11. As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12. That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

14. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews;

15. Who both killed the Lord Jesus, and their own prophets, and have persecuted us;

16. Forbidding us to speak to the Gentiles that they might *fill up* their churches.

CHAPTER III.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2. And sent Timotheus, our brother, and minister of God, and our fellow laborer in the gospel of Christ to establish you, and to comfort you concerning your faith:

3. That no man should be moved by the afflictions that we have endured.

4. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter *may* have tempted you, and our labor be in vain.

CHAPTER IV.

9. But as touching brotherly love ye need not that I write unto you: for ye *have been taught* to love one another.

10. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we *instructed* you;

12. That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

13. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14. For if we believe that Jesus died and rose again, even so they also which sleep in Jesus will *have everlasting life*.

CHAPTER V.

14. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

15. See that none render evil for evil unto any man; but ever follow that which is good. both among yourselves, and to all men.

19. Quench not the Spirit.

20. Despise not prophesyings.

21. Prove all things; hold fast that which is good.

22. Abstain from all appearance of evil.

25. Brethren, pray for us.

26. Greet all the brethren with a holy kiss.

27. I charge you that this epistle be read unto all the brethren.

28. The grace of our Lord Jesus Christ be with you. Amen.

The first epistle unto the Thessalonians was written from Athens.

THE SECOND EPISTLE OF PAUL THE APOSTLE
TO THE THESSALONIANS.

CHAPTER I.

PAUL and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2. Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

II. Epistle to the Thessalonians—I, III.

4. So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure:

CHAPTER III.

8. Nor did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you:

10. And when we were with you, this we commanded you, that if any would not work, neither should he eat.

11. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13. But ye, brethren, be not weary in well doing.

14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15. Yet count him not as an enemy, but admonish him as a brother.

16. Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

17. The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

The second epistle to the Thessalonians was written from Athens.

NOTES.—Hilgenfeld thinks this 2d Epistle was written in the 2d decade of the 2d century.

NOTES.—The "higher criticism" which is not high enough to be guided by an ethical standard, nor manly enough to have a rational standard and reject puerile absurdities, but reverently accepts whatever it finds in the Roman compilation shows its worthlessness in commenting on Thessalonians.

The cautious and mild Sunderland says of it "*the genuineness is clear. It is the earliest production that we have from the hand of Paul, and that means that it is the oldest written document of Christianity. It was composed probably during the year 53 or 54 A. D. and most likely at Corinth, not at Athens.*"

This "*genuine*" Epistle contains 89 verses including 40 forgeries. It there anything in the forgeries to indicate their genuineness to one who understands the character of Paul or the character of his leader Jesus?

They teach the coming of Jesus to that generation "*we which are alive*"—three times speaking of "*we*" which "*are alive*"—coming to them with a shout and a trumpet when they shall be caught up together with them in the clouds to meet the Lord in the air."

As generations passed away without any fulfilment of this childish prediction the wonder remains that it should still be retained in the Bible, and that the ignorant should have so often looked for its fulfilment even in this century, and sat up at night in their ascension robes so often whenever they were told the time was near, showing how fatal superstition is to common sense.

The absurdity cannot be evaded by saying it referred to some future time, when speaking of "*we which are alive*" for it was not so understood then by the superstitious Roman church. Christ's return was expected *then*, and was positively promised in the gospel interpolations, in which the disciples were very impressively warned to watch, and told that Christ would return suddenly after the destruction of Jerusalem to that generation "coming in a cloud" before "that generation" should "pass away."

The acceptance of these falsified and insane predictions by the most civilized nations for eighteen centuries as divine, shows an element of superstition in the human race, a willingness to surrender reason and believe self-evident absurdities, which was expressed with brutal frankness by Tertullian, a leader in the church, when he said, "*I believe it because it is impossible.*" The possibility of such blind faith was to me inexplicable until I discovered in the human brain an elemental faculty which resists reason, clings to whatever gratifies selfishness, and whatever is established—whatever has become habitual and saves the labor of thought. Wherever that element abounds, nations stagnate, resisting progress and accept whatever is absurd if it is not new. Hence the long reign of Paganism and its various modifications in Brahminism, Romanism and Buddhism, and hence the hostility always roused against reformers.

The crazy prediction in Thessalonians 1st is so remarkable that we think it worth while to copy it for the sake of those who may not take time to read the Testament, and for those who will study the subject for philosophy of progress, after that compilation is laid on the shelf of ancient curiosities.

15. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (precede) them which are asleep. 16. For the Lord himself shall descend from heaven with a shout, with the voice of an arch angel, and with the trump of God; and the dead in Christ shall rise first. 17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." This refers not to them who are living in a far off time but "*we which are alive.*"

As the most ignorant think of the supreme and incomprehensible power of the universe as only a big man, who may sit on a throne, wear a crown, carry a sceptre or a trumpet and throw lightnings about, and show his kinder parts when he goes away, or walk in a garden and hunt for Adam or for Moses, as shown in the Old Testament—get angry, change his mind, and indulge in an infinite wrath beyond all human passions, the biblical representation of his coming in the clouds, shouting and blowing a trumpet is not considered degrading, childish or blasphemous by the superstitious. They do not ask how a shout would raise the dead twelve thousand miles away, or how the bodies which have passed through decomposition a thousand centuries ago and have been many times diffused in vegetable

Notes.

and animal bodies will be reorganized—the same atoms belonging perhaps to fifty different bodies and what would be the effect of their flying a hundred to a thousand miles a minute to get their sentence to hell, which would make a cloud of fiery flames in the sky (brighter than meteors) or even raise a fiery hurricane as they assemble together.

Their departure for hell would show a column a mile wide from 300,000 to a million miles long, according to our estimate of population and the antiquity of man, and the court to decide on their fate, if it examined the records and pronounced sentence on a thousand a minute would require 5,000,000 hours or 500,000 ten-hour days—over 1500 years for the day of judgment, while the 45,000,000 of annual death, in progress would require after the 1500 years at least 375 years more of judgment and it would evidently be necessary to burn up the world to give the divine court a release even if the population did not exceed the present amount. But if our population should be quadrupled the court would never be released from its thousand a minute judgments—they must go on forever.

But this is not more ludicrous than the crazy predictions ascribed to Jesus by Irenæus.

It is necessary to make a deliberate review of these amusing and childish fictions in Thessalonians which the church refuses to consider seriously, that we may realize the amazing folly to which educated gentlemen surrender—humiliating themselves before the ignorant millions and the power of wealth, for want of rational moral and intellectual courage independence and honesty, qualities to which the Roman church has always been fatal, even in the Protestant offshoot. A wealthy church, alas, can always hire its priests, no matter what it teaches.

In 2d Thessalonians there are 47 verses of which 34 are forgeries and Sunderland says "the genuineness of the second epistle is now generally given up." But if all the Pauline epistles were condemned by the scholarship of the learned, they would still remain in the Bible like the insane Revelation. The pulpit and the church would never surrender their divine and infallible book though the ablest scholars conceded that it had no authenticity for they did not receive it under the guidance of reason and reason has no authority over opinions blindly adopted. Moreover the admissions of the best scholarship have already destroyed the authenticity of the Bible.

Reason cannot be emancipated until Biblical despotism over the mind is entirely repudiated. To continue praising such a magazine of delusions because it contains so many fine fragments of gospel writing is not more rational than to express our admiration of counterfeit coin to the ignorant because it has some silver on its surface. He who will not promptly and unequivocally reject a demonstrated falsehood is unfit to teach and ought not to be sustained.

But these blind impulses are inherited from the childhood of the race, and perpetuate that childhood. Trained in superstitious theories women and men cling to them as children cling to the fable of Santa Claus and are sorry to lose it. Delusions that are pleasing are kept up on the plea that they do good, forgetting that truth alone is the supreme good in thought and that *all falsehood is evil*.

The forgeries in 2d Thessalonians repeat the story of the speedy coming of Christ for "the day of Christ is at hand" for God will "recompense tribulation to them that trouble you." "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction." The "flaming fire" is a terrible addition to the previous description of the Day of Judgment which is usually overlooked. The "man of sin" is mysteri-

I. Epistle to Timothy—I.

ously threatened and as to his followers "God shall send them strong delusions that they should believe a lie; that they might all be damned." Thus the Deity is reduced to a petty, malignant spirit—a lower style of superstition from anything in the old Paganism.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the commandment of God our *Father*, and Lord Jesus Christ which is our hope;

2. Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord.

3. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

NOTES.—Of the epistles to Timothy and Titus Sunderland says: "Though popularly associated with Paul's name, the best scholarship is pretty well agreed in denying Paul's authorship, and in assigning them to the early part of the second century, say to the decade between 115 and 125 A. D. Probably all were written by the same person." The facility with which this fraud is excused is remarkable. Davidson says: "Like many others of his day the author chose the name of an apostle to give currency to his sentiments. In all this there was no dishonesty" but it certainly would be called dishonesty in any writer today.

1st Timothy shows the usual tendency to dwell on sexual impurities and to overawe women, of whom the epistle demands "modest apparel, shamefacedness and sobriety" adding "let the women learn in silence with all subjection." "But suffer not a woman to teach nor to usurp authority over the man, but to be in silence, for Adam was first formed then Eve." The bishop is required to rule his own house and the widow is approved who has washed the saint's feet."

The critics have not been good judges of St. Paul's writings for the two Timothys have as much of Paul as other epistles which they accept. The first has 87 forgeries in 113 verses and the 2d 32 forgeries in 83 verses. Some of the best scholars believe correctly that there are portions of Paul in 2d Timothy. Ewald, Meyer and Holtzman think 1st Timothy spurious.

I. Epistle to Timothy.—I.

4. Neither give heed to fables and endless genealogies, which *raise* questions, rather than godly edifying which is in faith: so do.

5. Now the end of the *teaching* of *Jesus* is charity out of a pure heart, and of a good conscience, and of faith unfeigned.

6. From which some having swerved have turned aside unto vain jangling;

7. Desiring to be teachers understanding neither what they say, nor whereof they affirm.

12. I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

14. And the grace of our Lord was exceeding abundant with faith and love which *come by* Christ Jesus.

18. This charge I commit unto thee, son Timothy according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19. Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck;

NOTES.—TIMOTHY, (as stated by St. Paul) previous to his conversion to the church of Christ was a man of high standing in the synagogue, a Hebrew of learning and culture, a critic, a keeper of books for the synagogue. He was not a historian, strictly, though he had put into shape for preservation certain traditions and legends of the old prophets and earlier times, which were accepted by the Jews. He was a man of position and character, respected and admired for his standing and learning—not especially beloved for his personal manners, but one who received the attention due to a scholar, and whose word had great weight with the minds of those he approached. He therefore became a power in the dissemination of the Christian doctrines.

St. Paul recommended Timothy to use his voice and influence in teaching men and women to be temperate in all things, chaste in body modest in demeanor—to make no undue display in personal adornment, especially when attending religious service, but be clad in humble apparel, putting away from the mind all vain thoughts and worldly ambitions, taking only

CHAPTER VI.

3. If any man teach otherwise, and consent not to the words of our Lord Jesus Christ,

4. He is proud, knowing nothing, but *dealing* in questions and strifes of words, whereof cometh envy strife, railings, evil surmisings,

5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6. But godliness with contentment is great gain.

7. For we brought nothing into this world, and it is certain we can carry nothing out.

8. And having food and raiment, let us be therewith content.

9. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12. Fight the good fight of faith, lay hold on eternal life whereunto thou art called, and hast professed a good profession before many witnesses.

17. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly.

18. That they do good, that they be rich in good works, ready to distribute, willing to communicate;

the light and truth of God as revealed through the ministry of the teachers after the manner of the Lord Jesus Christ. This is the substance of the first four chapters addressed to Timothy.

II. Epistle to Timothy—I.

20. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21. Which some professing have erred concerning the faith. Grace be with thee. Amen.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAPTER I.

2. To Timothy, my dearly beloved son; Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3. I thank God, whom I serve with pure conscience that without ceasing I have remembrance of thee in my prayers night and day;

4. Greatly desiring to see thee, being mindful of thy tears, that I may *give thee strength*.

14. That good thing which was committed unto thee keep by the Holy *Spirit* which dwelleth in us.

15. This thou knowest that *many of those* which are in Asia *have* turned away from me; of whom are Phygellus and Hermogenes.

16. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me,

NOTES.—5. Lois and Eunice (in 5 and 6 erased) are correctly mentioned but not entitled to mention for "unfeigned faith."

15. Phygellus and Hermogenes were very friendly to him and his doctrines at first, but went back into Judaism.

13 in 2d Timothy (an interpolation) gives the rule "Hold fast the form of sound words which thou hast heard of me," which the church obeys vigorously—more vigorously than anything else in the Bible.

17. When he was in Rome, he sought me out very diligently, and found me.

18. The Lord grant unto him that he may find *favor*; and in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAPTER II.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3. Thou therefore endure *hardship*, as a good soldier of Jesus Christ.

4. No man that warreth entangleth himself with the affairs of this life; that he may *be faithful* to him who hath chosen him to be a soldier.

7. Consider what I say; and *may* the Lord give thee understanding in all things.

15. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly *interpreting* the word of truth.

16. But shun profane and vain babblings: for they will increase unto more ungodliness.

17. And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

18. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

22. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23. But foolish and unlearned questions avoid, knowing that they do gender strifes.

24. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient;

25. In meekness instructing those that oppose themselves;

CHAPTER III.

THIS know also, that in *later* days perilous times shall come.

2. For men shall be lovers of their own selves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy,

3. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4. Traitors, heady, highminded, lovers of *sensuality* more than lovers of God;

5. Having a form of godliness, but denying the power thereof: from such turn away.

6. For of this sort are they which creep into houses, and lead captive silly women laden with sins led away with divers lusts.

7. Ever learning, and never able to come to the knowledge of the truth.

8. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

10. But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11. Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16. All Scrip^{thre} given by inspiration of God, is

profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17. That the man of God may be perfect, thoroughly furnished unto all good works.

CHAPTER IV.

2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

5. Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6. For I am now ready to *depart*, and the time of my departure is at hand.

7. I have fought a good fight, I have finished my course, I have kept the faith:

8. Henceforth there is laid up for me a crown of righteousness.

10. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12. And Tychicus have I sent to Ephesus.

13. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

NOTES.—6. St. Paul was then aware that he could not escape the hostility of the Roman government. Hence he said "the time of my departure is near at hand."

16. This trial St. Paul says, was before Nero, and he was inspired to defend himself with so much power that he was released. At his next trial he was sentenced to death. The exultation in the 18th verse that he would be preserved from harm is an interpolation contradicting his statement "The time of my departure is near at hand."

The erroneous note to this epistle gives the name of Timotheus, the first bishop of the church of the Ephesians as synonymous with Timothy. Timothy was a younger man than Timotheus and was the son of a relative of St. Paul.

II. Epistle to Timothy—IV.

14. Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15. Of whom be thou ware also; for he hath greatly withstood our words.

16. At my first answer to the charges at Rome no man stood with me, but all men forsook me.

17. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

19. Salute Prisca and Aquila, and the household of Onesiphorus.

20. Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

The second epistle unto *Timothy* was written from Rome, when Paul was brought before Nero the second time.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

CHAPTER I.

4. To Titus, mine own son after the common faith; Grace, mercy, and peace, from God the Father and the Lord Jesus our Savior.

5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

6. *But I charge you Titus to be slow and careful in your selection of those professing the faith to be teachers and elders in the church of Christ, choosing those only who are faithful and chaste in conduct, loving not the things of this world too well, willing to forego the pleasures of the passions and to deny the body if necessary, for the truth's sake knowing that Jesus Christ our Lord did preach the subjection of self to the higher law which worketh only good to all men.*

7. *Not giving heed to Jewish fables and commandments of men, that turn from the truth.*

8. *Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, for even their mind and conscience is defiled.*

9. *They profess that they know God, but in works they deny him, being abominable and disobedient and unto every good work reprobate.*

10. *Be not deceived Titus in vain pretensions for there will arise before you men who would deceive the very elect, for they will endeavor to gain a hold upon our church and to worm themselves into our household of faith.*

CHAPTER II.

BUT speak thou the things which become sound doctrine:

2. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3. The aged women likewise, that the be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4. That they may teach the young women to be sober, to love their husbands, to love their children.

NOTES.—Paul's warning in the tenth verse, struck out by the Roman forgeries, was urgently needed. He was suspicious of the Pagan priests, especially Carabbae, whose plans were put into operation as soon as Paul was removed by death, Peter being confined in prison.

5. To be discreet, chaste, keepers at home, good, *helpful* to their own husbands.

6. Young men likewise exhort to be soberminded.

7. In all things shewing thyself a pattern of good works: shewing uncorruptness, gravity, sincerity.

CHAPTER III.

12. When I shall send Artemas unto thee, or Ty-chicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13. Bring Zenas the lawyer and Apollos on their journey *quickly*.

15. All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

Written to Titus of the church of Cretians, from Macedonia.

NOTES.—9, 15. The obedience of servants and authority of priests are enforced in this interpolation.

NOTES.—St. Paul says this epistle was written not from Nicopolis as stated in the Testament but from Macedonia, a city of ten or twelve thousand inhabitants. Titus was not styled bishop. That word was not used in the time of Paul.

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

PAUL, a *follower* of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow laborer,

NOTES.—This epistle is not important and has but 9 forgeries in 25 verses.

PHILEMON was a Greek about 45 years of age, a zealous worker in the church, who had not previously adopted any faith, but was somewhat known for his positive ideas as a free thinker. But he saw enough in Christianity to win him, and he adopted it with zeal. He lived near Athens.

7. The word bowels which appears so often in the English scripture is not the word that should have been used. Heart is the proper word generally, and in some cases vitals.

Epistle to Philemon.

2. And to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house:

3. Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4. I thank my God *for thy faithful works.*

5. Hearing of thy love and faith, *which thou hast toward the Lord Jesus, and toward the brethren.*

6. That the communication of thy faith *to others* may become effectual by *living and working in the spirit as taught by Jesus Christ.*

7. For we have great joy and consolation in thy love, because the *hearts of the brethren are refreshed by thy ministrations.*

21. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22. But withal prepare me also a lodging: for I trust that through your prayers I shall *come* unto you.

23. There salute thee Epaphras, my fellow *worker* in Christ Jesus;

24. Marcus, Aristarchus, Demas, Lucas, my fellow laborers.

25. The grace of our Lord Jesus Christ be with your spirit. Amen.

Written from Rome to Philemon and sent by Onesimus, a servant.

SUMMARY AND CONCLUSION.

Here at the end of the thirteen Pauline Epistles (exclusive of Hebrews, which is not from Paul) none of which are entirely forged, we find them to contain 2009 verses, of which 1305 are forgeries. Of the remaining 704, 130 have a degree of authenticity; but of the uncorrupted, unmutilated text, recognized by St. Paul, there are but 574 verses, or 28.5 per cent of the whole—71.5 per cent being forged or mutilated and 65 per cent forgeries.

Many chapters are entirely forged, many others almost entirely. The entire forgeries rejected as such by St. Paul, are in Romans nine chapters, 3, 4, 5, 6, 7, 8, 9, 10, 11, (excepting ten lines in 5 and 34 in 8). In 1st Corinthians, 4, 5, 6, 7, 8, 9, 10, 11. In 2d Corinthians 7, 8, 10, 11, 13 and two-thirds of 9. In Galatians 3. In Ephesians 1, 2, 3, (and nearly all of 4 and 5). In the 1st Thessalonians all of 5 but 21 lines. In 2d Thessalonians 2. In 1st Timothy 2, 3, 4, 5. Altogether making 29 chapters rejected as complete forgery and four as incomplete, in a total of 87 chapters.

The forgeries exhibit respectable skill in imitating the style of St. Paul. But the coarse groveling character of their minds, their muddle of obscurity and absurdity, and their total departure in various fundamental principles from the doctrines of Jesus (showing a malignant aim) ought to have insured their rejection if the church had not been from its beginning at Rome down to the present time, an embodiment of blind unreasoning superstition deluded by an affectation of Christianity, leading millions of the ignorant. It has

been far worse in its influence on the world than the milder type of Paganism and of Greek philosophy which it superseded, in which there was no such systematic malignity. The first century had mythologic Paganism with but little power to resist human progress, and a profoundly earnest Christianity, which would have conquered it in one or two centuries; but in the second century both mythologic Paganism and primitive Christianity were conquered by the warlike and diabolic form of Paganism (with a Christian mask) armored with despotism for this life and an infinite horror for the next, with the most terrible phantom of a Deity that superstition had ever imagined.

In organizing and establishing the church the Pauline forgeries and the cabal of Pagan priests were the supreme power, guided by Carabbas and Campanalia. The forged Epistles of St. Paul were made the foundation of orthodox theology and they are its foundation still, while his genuine writings gave an appearance of Christianity, for it was not upon the genuine but upon the manufactured epistles that the Roman church was founded, when there were no other canonical documents before the people of the Roman church. During this hundred years of gospel suppression, the church was built on this fictitious foundation so firmly and securely that no change could be introduced, and the entire character of the church everywhere has always corresponded to these forgeries, and the Pauline Epistles are believed by enlightened theologians to be the oldest scriptural writings as they were certainly for a long time the only recognized authority. "The earliest written books of the New Testament (says Sunderland) were the Epistles of St. Paul." This shows that the church was founded upon them and there it stands today.

What was lacking in these forgeries was supplied by the gospel of Peter, the gospel of the Hebrews,

which preceded the canonical gospels but are now laid aside and almost forgotten, with the Protevangelion, gospel of Marcion and sundry anonymous writings that have sunk into oblivion, which like the "Lives of the Saints" fertilized the soil of credulity that was watered by the priests.

The canonical gospels kept in concealment from the church and unknown even to all of its dignitaries not in its secret councils (such as Justin Martyr, Papias etc.) had ample time to be adapted to the other forgeries, and the ulterior aims of the Papacy.

The wonderful success of this most absurd imposture is a most impressive lesson to show to coming centuries the absolute necessity of cultivating the reasoning faculties of children and establishing that supremacy of the moral faculties which would reject everything debasing; for under the control of the selfish animal faculties religion will either be entirely absent or essentially debased. The control of civilized nations by the Roman imposture will be a wonder to future ages.

But much may be plausibly said to show that the work of the church in cultivating reverence and crude morality as well as maintaining an admiration for the example of Jesus, has been a benefit to mankind; and this work has been ably performed by Charles L. Brace, in his *GESTA CHRISTI*. But Mr. Brace was too honest to conceal the truth, and he was forced to say—

"In the course of history the skeptics in matters of mercy and justice, have often been nearer Christ than professed believers; and the Christian church has favored practices and encouraged institutions which have been a travesty on the teachings of Christ, and an offence to every feeling of humanity. The student who searches for the pure and benevolent impress of the great teacher on the wild annals of human history, must divest himself of much reverence for

the so-called "Church of Christ" on earth. The church that is seen and known of men represents often anything but his image. At times it is filled with bigotry and hate; it implants persecution in Roman law; it encourages frightful religious wars; it opposes liberty of thought and the investigation of science; its skirts are stained with the blood of the Inquisition, and wet with the tears of millions of the victims of slave trade; it encourages war, and is often only an emblem of power and lust and ambition. Still in every age were simple men and women, not known perhaps to history, or even to those of their own time whose souls and lives were filled with the principles of this new faith." "These have been inspired by CHRIST."

But the church can claim no credit for their virtues for the sincere lovers of Christ and of truth, unless they were blind slaves of the church, always found it a dangerous enemy.

THE EPISTLE TO THE HEBREWS, ASCRIBED TO PAUL.

It is creditable to church scholarship that the authorship of the Epistle to the Hebrews has not been generally ascribed to St. Paul. Neither Luther, Calvin nor Erasmus believed him to be its author. Davidson says the Pauline authorship has been given up by every scholar except Hoffman. Sunderland says: "While Hebrews no scholar of today thinks of mentioning in connection with Paul." As to its authorship, Luke, Clement, Barnabas and Apollos have been suspected. But other Epistles much more incompatible with the character of St. Paul have been passively accepted.

The conjecture as to Clement was correct, as I am informed by St. Matthew that Clement, with the assistance of a literary scribe named Calistus wrote the Epistle to the Hebrews. Sunderland shrewdly says: "Its leading characteristics of style and thought are far removed from those of Paul."

The thirteen chapters of the Epistle to the Hebrews falsely ascribed to Paul and still retained in the Bible are emphatically repudiated by him; but there are nine verses borrowed from his Epistle which he recognizes, and which are contained in the following which he says is substantially what he wrote:

1. I, Paul do hereby send my token of love to the faithful among the Hebrews—they who have chosen to cast off the bonds of old errors and idle observances, and to take upon themselves the yoke of Christ.

2. Let brotherly love continue. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.

3. Remember them that are in bonds, as bound with them, and them who suffer adversity, as being yourselves also in the body.

4. Herein I send to these, my brethren, this message of remembrance, that it may be a source of strength to them in their affliction.

5. For I do behold that these, my brethren, will be called upon to face persecutions and to suffer indignities at the hands of those who oppose the faith of our Lord Jesus Christ.

6. But I say unto you be not cast down, be not weary of the strife, but gird up your loins with the armor of the living spirit, which is truth, and the Lord will sustain you by his power.

7. For he shall send his angels to comfort your hearts, and you shall receive strength to press on

from those who are sent to you from the heavens above.

8. Are they not all ministering spirits sent forth to minister for them who shall be the heirs of salvation.

9. Therefore seeing we also are encompassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, and give the more earnest heed to things which we have heard, lest we at any time should let them slip.

10. For in these days whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

11. If you endure chastening God dealeth with you as with sons; for what son is he whom the father chasteneth not.

12. Furthermore we have had fathers of our flesh who corrected us, and we gave them reverence. Shall we not much rather be in subjection to the father of spirits and live.

13. Now no chastening for the present seemeth to be joyous, nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

14. Now then, brethren, go ye forth and preach unto the people such words as are given you. Be not afraid but speak boldly, declaring life eternal with exceedingly great peace for those who shall forsake the follies of the flesh and seek after things of the spirit which never fade.

15. For the terrors of death itself may be overcome by them who seek the things of the living spirit and follow after them in good works, and the last great enemy, the power of death, which is fear, shall be vanquished.

16. Therefore brethren, be of good cheer and faint not. The work is before you, follow it faithfully, and in the doing of the service of the Lord you shall find the soul's reward.

17. So that we may boldly say, the Lord is my helper, and I shall not fear what man shall do unto me. Grace be with you all. Amen.

Written to the Hebrews from Italy and sent by Timothy.

THE APOCALYPSE.

THE SO-CALLED REVELATION OF ST. JOHN.

The Book of Revelations which has been incorporated in with the gospel will not be reprinted here as it is nothing but a gross imposture, and a mass of worthless rhapsodies more like the production of a lunatic than any thing rational. Those who wish to burrow in a morbid literature can find it in the old Bible.

The vast number of learned commentaries and speculations on this book entirely fail to give it any certain meaning and no matter how absurdly it might have been written superstitious votaries would have been ready to give it some meaning or some prophetic bearing. Superstition is always blind and it accepts this fraud though a little critical research by the early Christian writers would have exposed its true origin.

The ignorant and superstitious delight in mystery and the more absurd any thing may be the greater is the mystery of what is inconceivable and the more profound their devotion to it. They will not realize that wisdom dispels all mystery, and the greatest

intellect is that which makes the most profound subject clear and easy to understand.

The finest illustration of this is given in the gospels. The doctrines of Jesus, the wisest that had ever been given to mankind, sufficient to make earth life a heaven were the simplest possible instruction given largely in parables, adapted to the humblest capacity. It is an extreme contrast when we compare the teaching of Jesus with the muddy mysticisms and coarse vulgarities of the Pauline forgeries with their horrible ferocity of doctrine—and the wild ravings of the Revelations.

The true story of the origin of this imposture was given in December 1893, by the Apostles and recorded as follows:

There had been some confusion in the minds of the Apostles concerning the source of what is called "Revelations," and because of this uncertainty they came together in counsel upon it several centuries ago. It was eleven centuries ago that they determined to trace if possible the source of it, as there was much confusion in the minds of men on earth from reading the book of "Revelations" and the absurdity of the whole book. They appointed St. Peter to investigate and report.

St. John is not in any sense responsible for this production, nor are any of the Apostles. They knew nothing of it during their lives on earth nor until some time after they had entered the spirit world did they learn of its existence. Finally St. Peter discovered the individual who had been the author of this book in the spirit world and this is what he learned concerning him:

The author of Revelations was a young man named John. He was born after the Apostles had passed from earth life. He was a Judean—a singularly organized being from his birth, given to dreams and seeing visions, but his brain was not

well organized. His state was abnormal; in disposition he was erratic, a person of moods—sometimes in a state of extacy, sometimes terribly depressed and would break out into wild rhapsodies, sometimes in verse and sometimes in prose, and frequently in a sort of half chant and half singing tone.

At intervals this boy would give something really instructive and bright, and his darkened mind was for the moment illumined by some flash of light from the spiritual world but this brilliancy was seldom manifested. However, his own people considered him inspired. They thought his ravings were words of choice wisdom not understood by men because of their inability to interpret Divine things.

This boy John at the age of fifteen was given in charge of a relative in the church with whom he remained for nearly five years and during that time a mass of material was taken down from which this book of "Revelations" was culled. No doubt, says St. Peter, that mass included some wise sayings and gems of thought but these were not presented or given to the world, and what was recorded and made a part of the gospels was that which had been eliminated by scribes from the written mass and which had nothing to do with the work of the Apostles and the Christian religion.

The mother of this John, previous to his birth was an enthusiast upon religious subjects. She had dwelt upon the life of Mary the mother of Jesus and desired to bring into the world a son who would be like the Nazarene. She brooded on this constantly, and when her child was born, finding it a son, she desired to have the child called Jesus, believing the world would recognize him as the expected Messiah, for many in those days among the Jews, believed that a Messiah would come.

The father of the child objected to his being called

Jesus, thinking it would bring trouble on him and his house if any such claim were made, and so they called him John after the beloved Apostle.

The father's name was Zachtius, the mother's was Sarah Elizabeth. The young man did not live beyond the age of twenty-three, and during the last three years he became quite violent and had to be held in restraint. Word was given out to the community that he was possessed by a bright spirit who desired him to live in retirement, in preparation for a great work to be done, and after he died it was announced by a relative in the church that the angels had taken him to the other world, in order that he might be brought again as a living presence to demonstrate his power over the things of the world as a Messiah and to prove the resurrection of the body by coming again and living among them in a body of flesh, which idea had some currency in the popular mind.

St. Peter found this spirit after a long search seeming like a child undeveloped and unexperienced who had been taken in charge by teachers and given the same training as is given to the infant that comes to spirit life in need of care and instruction. But he has gone from these environments.

A great uncle of the boy was connected with the church and had charge of some of the writings. It was not intended by him that these writings should have been preserved. All the rhapsodies were taken down, and the uncle separated what he considered of value, but by some oversight on the part of his scribe the better part was destroyed and the more worthless part preserved which has been published as "Revelations."

The uncle was one of the elders of the church of Rome and this document was not introduced into the Bible until after the uncle's death, when it was found among his papers and was considered important.

It was during the reign of Trajan (98-117) that the boy lived at Rome, but he died at his Judean home before his uncle. The Bishop of the church at Rome, who even then claimed extensive jurisdiction over the churches, so that his will was law, seemed to think it important and introduced it into the Bible.

From this statement of St. Peter, every word of which he sanctioned as it was read to him, it seems there was an unlimited opportunity for imposture, and it is due entirely to the politic apprehensions of Zachtius that we have not had the "Revelations" presented to us as the production of Jesus, for in the unbounded credulity of the church (which continues to this day) it would have been received as a holy expression of infinite wisdom to criticise or examine which would have been a horrible crime; for even the crude and absurd fabrications fathered on St. Paul, which are in direct antagonism to Jesus have been received as Divine and made the basis of church creed, fierce fanatical persecutions, judicial murder and civil wars. *Theological credulity* has enabled the Pauline forgeries to overturn the entire Christian system and establish ecclesiastical despotisms. It has retained the Apocalypse in the Bible as from St. John, though Luther, Erasmus, Zuinglins and many modern scholars reject it. Sunderland says, "If the Apostle John wrote the fourth gospel. he did not write the Revelation" adding that nothing in the Bible is further from the teachings of Jesus than some things found in this strange book.

This apocalypse was rejected by Eusebius by Marcion and by the very churches to which it was addressed, one of which, Thyatira, was not in existence, and rejected by the council of Laodicea, A. D. 365, containing 32 bishops, and was not in the Syriac Testament, printed in 1562. Still it is in the modern Bible and muddles the modern mind.

THE PAGAN ORIGIN.

AND PAGAN DOCTRINES OF THE CHURCH WHICH ASSUMED THE NAME OF CHRISTIAN AFTER IT HAD DESTROYED CHRISTIANITY — ALTHOUGH IN THE FIRST THREE CENTURIES IT WAS A CONFESSED CONTINUATION OF PAGANISM.

The fraud is demolished by honest historical research and Christianity is now restored by its founders and their writings.

A proper conception of the character of Jesus the Christ and the Apostles enables us to appreciate justly the literature that purports to present his doctrines and life. The universal recognition of his kind, just, sympathetic and loving nature is enough to guide us in this estimate.

That the so-called Christianity, introduced at Rome in opposition to St. John and in the absence of all Apostles has always been in opposition to the principles of Jesus and was really a perpetuation of Paganism combined with Judaism, in which Christianity was destroyed, while just enough of its literature was preserved to serve as a mask, is so obvious to a critical observer who understands the character of Jesus that we wonder at the passive credulity with which the heterogeneous Biblical combination of Christian and anti-Christian doctrines has been received, and is still sustained by the clergy, notwithstanding its complete refutation by scholarship, and

its self-evident contradictory absurdity to every vigorous thinker.

They are greatly to be pitied for their artificial ignorance. In the ignorant credulity of youth we may become so firmly convinced by our teachers that a certain book or doctrine is so divine that it would be a crime to question it. When this opinion is still further confirmed by all the influences of society and our own interest few retain either the ability or the desire to investigate.

We may charitably suppose that the clergy generally are entirely ignorant of the corrupt origin of the church, and have too little earnestness in seeking the truth to become intelligent. But in this they only partake of the general moral apathy of society. All nations are governed by hereditary habits and opinions, and show an aversion to the resolute and profound thinkers who dissent from the ancient ignorance.

Historic ignorance is not the only hindrance to a just estimate of the church. The most formidable hindrance is the fact that the absurd and debasing ethical principles of the church have ruled society so long and become so stamped on the human brain that mankind are incompetent to realize its baseness, having no correct moral standards—no realizing conception of the ethics of Jesus, which should be their standard—so that they can believe that the creeds and the conduct of the church, red with blood and black with crime are properly called *Christianity*.

There is no true ethics but that which is implanted in the soul of man and in the constitution of his brain. That constitutes the divine laws of life, and after discovery and demonstration by investigation through many years I perceived that the founders of Christianity had realized and practiced the divine truth, while knaves and tyrants had substituted debasing impostures.

The Pagan Origin.

The deluded clergy, victims of false education, believing themselves the chosen officers of a mighty invisible monarch, claim to have received from him supreme authority over mankind through ancient tradition and records which they accept without evidence but do not allow us to decide for ourselves, as they have settled the matter for us as our appointed masters and order us to do as they wish on Sunday, and where they have sufficient power require us to support them and pay them to teach our children and propagate what we consider falsehood, and when they have had more power have required us to join their church or be punished in various ways, even by death or burning alive.

The church is therefore a conspiracy against human liberty, even in a republic, and where it has no political power, displays its energy in private proscription and persecution, and in hostility to Science.

The average clergyman probably believes that the observance of a Sabbath day once a week is a divine institution based on the biblical assertion of the deity *resting* on the seventh day and on the sabbath day observed by the Jews; for there is nothing in which the clergy in America show such a spirit of intolerance and usurpation as in reference to their Sabbath. A man was arrested in Glasgow, Scotland, for whistling on Sunday in the Park, and Adventists in this country have been cruelly imprisoned in jails and worked in chain gangs for disregarding a Sunday law, contrary to the principles of our national life.

Our clergy are shamefully ignorant if they do not know that this is not a Christian but a Pagan institution. Both Jesus Christ and St. Paul disregarded Sabbath laws. The Jews borrowed their seventh day Sabbath from the Pagans who devoted the seventh day to Saturn and called it a holy day, as far

back as the time of Homer. The Assyrians, Egyptians and other ancient nations observed this day. Its ancient name was Sabbatu. The real Christians considered it abolished, and no Sabbath was established until the Pagan Constantine decreed that the day of the sun should be observed as a Sabbath and there is today no other authority for observing Sunday than this despotic edict. In the second century Justin Martyr, the most conspicuous advocate of Christianity, said there was no need of Sabbath festivals or oblations since the coming of Christ. There is not another institution of the church which is not as much a fraud in its origin as its Sunday Sabbath.

Of the crucifixion of Jesus the cross has been made the emblem, sacredly set apart for that purpose. This would be entirely proper in itself, but there is nothing in the early history of the Roman church that is not tinctured with fraud, and nothing in its present opinions that is not saturated with historical ignorance.

The emblems of Christ in the early church were the "Good Shepherd" and the Lamb, while the cross was held in high honor by all the ancient Pagan nations, as well as the crucifix representing a crucified God. The church *had none of this*. It was never found in the catacombs of Rome. The Christians rejected the cross and Tertullian reproached the Pagans for their devotion to the cross and crucifix.

But as everything essential in the church was borrowed from the Pagans, so was their cross. But it was not until the year A. D. 680 that the crucifix was substituted for the Lamb as the Christian emblem, by the sixth synod of Constantinople, which was confirmed by Pope Adrian 1st, and under Pope Adrian IV transubstantiation was established. The whole tendency of the church has ever been to go deeper into Paganism and superstition in general. These things are well known. Rev. J. P.

says that this representation of the crucifixion never occurred in the monuments of Christianity for more than six or seven centuries. (See his history of Monumental Christianity, page 246.)

The freedom with which changes in doctrines, emblems and ceremonies have been made and accepted is due to the Pagan idea of authority in the priests which has been intensified in the church, so that it was openly avowed by an Episcopal clergyman (Moreland) that the church was established without a Bible until after several generations its authorities prepared a Bible. The belief that they are acting under the direct authority and guidance of a personal God (who never interferes) who leaves them as his deputies to carry out certain ancient rules of action and faith makes them as intolerably arrogant and unwilling to reason as a private soldier under orders.

Mankind have everywhere been ordered by the hierarchy which is the church to accept their assertions and opinions as to the supreme duties of life without dissent.

All of the important doctrines and instructions of the church are not only foreign but antagonistic to real Christianity, and have no other foundation than priestly USURPATIONS and FORGERIES, designed to establish the superstitions of the various HEATHEN MYTHOLOGIES which prevailed from a time anterior to history, as will now be briefly shown. If the reader wishes to understand the historic truth more fully than it can be presented here, he is urgently requested to examine the learned work of T. W. Doane entitled "Bible Myths," a work of nearly 600 pages which no one can read without realizing the superstitious and Pagan origin of all that is essential in the church that has been called Christian: which is also shown in the brilliant writings of Prof. Draper and Andrew White's "Warfare of Science with Theology."

The horrible and debasing doctrine introduced at Rome—the GOD OF HATE and of HELL, the antithesis of every Christian idea, is a very debased Pagan conception—*intensified* with the malignity of the Neronean age at Rome in which it originated. Pagan religions all had their hell, but none so malignant as that of the Roman Bible.

The place called hell, supposed to be below the earth, was anciently regarded as the temporary abode of the dead by all nations and so regarded by ORIGEN the greatest writer of the church in the third century; but the superstitious spirit of the church, growing more intense and malignant, has finally made it a place of eternal and fiery torment upon which they have exhausted their power of describing the horrible to frighten the ignorant, though the hell of the church was unknown to Jesus and the Apostles who taught a God of Love.

The descent of Christ into hell for three days, according to the Episcopal church creed of today called the Apostles creed, was unknown in the Apostolic age and unknown in the church until after A. D. 600. It was simply borrowed without credit from old Pagan superstitions which every follower of the church to-day would treat with contempt. If they were false, the borrowing of the falsehood cannot improve it. It shows the power of superstition that Pagan elements could be thus borrowed, so long after the church was established.

Chrishna of India, Zoroaster of Persia and Osiris of Egypt, characters of the same rank as the Roman Christ descended into hell.

Four virgin born Saviors descended into hell—Horus, the Egyptian God, Bachus, Hercules and Adonis; so did Mercury, who, like the Roman Christ was mysteriously called “THE WORD” and the Messenger of God. So did the Scandinavian God Baldur and even in Mexico we find the same myth, concern-

ing Quetzalcoatl, the Mexican Savior, which astonished the Spanish priests.

These must have been very ancient and pre-historic myths to have gained so wide a diffusion in the same form — three days and nights in hell!! We are tempted to suspect that some genius of mystic speculation—some pre-historic Blavatsky may have laid the foundation of the worldwide Paganism to be enlarged and diversified by succeeding generations, for the essential unity of Paganism is marvelous and its perpetuation even through the 19th century is marvelous to those who do not know that conservatism which, in its absolute control becomes idiotic, is an essential and universal element of human nature against which reason makes very little progress.

But in none of these religions was so ample an arrangement made to gather nearly all mankind into hell and to make its tortures so horrible and lasting to terrify the ignorant.

When the intelligence and conscience of a human being can be so overcome and paralyzed as really to believe as firmly as we believe the shining sun or a city on fire, that the infinite and endless burning hell is the chief reality in the universe either his moral sense is paralyzed, or he becomes a raving lunatic as many have become who have succeeded in believing it. But no sane man ever thoroughly believed it except as we believe or admit something too remote to interest us.

In using this chimera to drive people into the church it has the same debasing effect as any other presentation of cruelty—the Spanish bull fights, the bloody scenes of the Roman Coliseum, the burning of millions of heretics and witches and the carnage of battle or the vivisection of living animals. But these scenes are not presented like hell, as something divine and holy, and worthy of admiration or imitation—

something which was to delight the saints in heaven as they realized the torments of the damned.

The modern church still defies science and history by cherishing the garden of Eden myth which, the intelligent Jews in the time of Christ considered an allegory, and which was too silly even for the ignorant credulity of the early Fathers of the church who did not accept it. But the "word of God" dogma has sanctified it as divine wisdom, and the Methodist President Warren* of the Boston University, has attempted *seriously* to prove that the Garden of Eden was located at the North Pole!

The introduction of the Babylonian Eden story into the Roman Bible by ignorant priests several hundred years after the astronomical discoveries of Anaximander and Pythagoras, and its maintenance by the sword to the time of Galileo in the 17th century identified the church with despotic ignorance.

The six-day creation, with day and night before the sun appeared, and the creation of sun, moon and stars to set them in the firmament of the earth in one day as if they were matters of secondary importance—mere lights in our sky to illumine the earth—is still cherished by the church, though it manifests such childish ignorance that even the early churchmen, Origen and Augustine, could not accept it as literally true. It is a considerable tax on our liberality to admit that churchmen really believe it.

When the Roman compilers forced this into Christianity by making Christ endorse the Old Testament (which he carefully avoided and repudiated) they manifested the wide scope of their fraudulent purpose.

The Jewish scribes gathered their Eden story of creation from older myths. The Grecian god Pro-

* This Methodist President refused to pay the slightest attention to the demonstrated science of Psychometry. Clericalism never sympathizes with progressive science. It prefers myths; and Warren published a book on the supposed wanderings of Ulysses described in the Odyssey.

metheus, created men of clay like the gods. A maiden was made out of clay by the God Hephaistos and Athene breathed into it the breath of life.

The four rivers of Eden are the same as in the Persian and Chinese myths. The Persian Paradise had four great rivers coming from Mount Alborg. The Hindoos had four rivers coming from Mount Meru, near heaven. In the Chinese Paradise the fountain of immortality sends out four rivers.

The tree of life guarded by spirits is, according to Bunsen, one of "the most ancient of oriental traditions." The devil serpent story is an old Persian myth, according to which "Arimanes, the evil spirit, by eating a certain kind of fruit transformed himself into a serpent and went gliding about upon the earth to tempt human beings. His Devs entered the bodies of men, and produced all manner of diseases. They entered into their minds and incited them to sensuality, falsehood, slander and revenge. Into every department of the world they introduced discord and death." This the exact devil introduced into the Roman bible through the Old Testament, but unknown in Christianity. But commanding the serpent to eat dust deviates from the model and from the truth.

Dean Stanley, Bishop Colenso and others comment on the fact that the first and second chapters of Genesis contradict each other positively as to the creation, but the church seems to care very little either for that or for the theft of Pagan myths to make up the story.

The Persian Zend Avesta says that the supreme being Ormuzd "created the universe and man in six successive periods of time, in the following order: First the Heavens, second the Waters, third the Earth, fourth the Trees and Plants, fifth Animals and sixth Man. After the creator had finished his work he rested."

The Pagan Origin.

According to the Persian Brundhesh, he "created the first mortal woman joined together at the back" then divided them—as Manhusa and Mandhusa, the first pair, from whom the human race came. The Jewish tradition in the Talmud and Targum says that Adam was created man and woman, their faces looking in opposite directions, until the women was separated from him. Genesis also says "Male and female created he them and named *them* male and female."

The old Brecken legend like the Persian, says that God created the world in six periods, and a thousand years each, almost in the same order as Genesis, ending in the heavenly bodies, animals and men. The old Christian evangelists is almost the same according to Van Houten.

The whole Persian story of the first couple in intercourse, tempted by a serpent devil, who gave them the fruit of the tree of life and destroyed their innocence, creating evil passions, has been adopted into Genesis and thus made a part of the church faith. Its honest believers must realize the importance, since the Christian inscriptions at Babylon discovered by George Smith in the British museum show that the story of the creation and fall in man was not less 1500 years older than the Jewish record of it. One of these Assyrian inscriptions on the ancient bricks shows the two persons reaching out for the tree of life and the serpent feeding the woman. The Assyrian record is more complete than that in Genesis.

When accounts of the creation, the fall of man and the flood were found in the ancient tablets at Babylon and Assyria, the church suppressed it as he a justification of the Hebrew scriptures until it appeared that these were the ancient traditions copied by the Jewish legend. The Rev. K. H. Bauer says in 1845 that the Babylonian and Hebrew legends are "entirely reasonable clearly "even in words."

Wherever we look in antiquity the Pagan system

of the Roman church is visible. Dr. Le Plongeon found substantially the same system in Yucatan which prevailed in Egypt and was adopted by Rome, which he considered sufficient evidence that Egypt and Yucatan were once in communication, as they were closely similar in language as well as religion.

The age of happiness and innocence in Eden is a universal tradition, apparent in the golden age of the Greeks, Persians and Thibetans. This innocent happiness is lost by curiosity as in Genesis. In the Greek story, the curiosity of the man opens a forbidden vase. In the Thibetan they are corrupted by eating a sweet herb which gives them the shame of nakedness. The Persian region of bliss for our first parents was called Heden.

"The Paradise (says Dr. Kalisch) is no exclusive feature of the early history of the Hebrews. Most of the ancient nations have similar narratives about a happy abode, which care does not approach, and which re-echoes with the sounds of the purest bliss."

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ated priests, who brought them fictions from Babylon; and all this was established at Rome as a part of the Bible which was itself a fraud as it was not produced till after the Papacy was established. There was no Bible known until after ten popes had flourished, established the power of the Apostate Church, and assumed the rank of the heathen Pontifex Maximus, in defiance of Christianity.

Then was the fraudulent Bible produced under the Popedom of Anicetus, and the Papacy attained its maximum under the infamous Emperor Commodus favored by his mistress Marcia, and this Papal Bible sanctified the Genesis fraud by making Jesus endorse the Old Testament, though neither Jesus nor St. Paul ever accepted it, or recognized its ceremonies or its Sabbath.

It is not strange that the priests of Jerusalem and Rome adopted these ancient and universal myths without any material variation for they wished to make use of accepted and popular legends; what is remarkable is the uniformity of such legends throughout ancient nations, and still more remarkable is their appearance in Mexico as in Asia. They appear too in Madagascar, in Nubia, in Polynesia and in a cave temple of Southern India.

The old Chinese legend is an ample literary development of the story borrowed from the Bible. The Chinese writers describe a virtuous age, free from sickness, crime and death, the seasons perfect, and delicious fruits abundant without cultivation—men and animals living in harmony and everything delightful.

A delicious garden of fragrance lay in a mountain near heaven, its waters flowing from a fountain of Immortality, with four rivers flowing out, all guarded by an animal called Kaiming. But this Paradise was lost by the actions of a woman through her ambitious desire for knowledge and

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Tarao, the Polynesian god, made the world and made man of red earth. One day he called the man, put him to sleep; took out one of his bones made it into a woman named Eve and gave her to man for a wife.

The Scandinavians too had their Paradise lost by a woman corrupting it, and it was shown by Prof. Mahaffy of the University of Dublin, in his *Prolegomena to Ancient History*, that ancient Egypt too contributed a theological mythology substantially the same as the Roman, which is called Christian.

Out of all these stories as a basis the Roman theology built up a terrific system superadding to the fall of man and the *wrath of God*, the necessity of Jesus Christ dying to slightly satisfy his own wrath.

All this horrible theology upon which the modern church stands today was by forgery and interpolation crammed into the gospel narratives of the mission of Jesus, and the forged Epistles of St. Paul. It has a slight foundation in Paganism, but in its malignant purpose and its exaltation of hatred as

the chief characteristic of God and the duty of man it is pure Romanism—an expression of the world's great center of profligacy, cruelty and crime.

The moral sense of civilized nations has been debased to the level of this fierce and absurd theology, so as to accept it without investigation though even a superficial investigation shows that it has no other foundation than effete Pagan superstitions and the secret frauds of the first and second century while the Bible was being compiled by the aid of skilful forgery and thus the whole fabric of the ROMAN THEOLOGY of the church falls to the ground, for it is all based on the Eden legend instead of Christ, and its honest champions perceive this clearly, as Prof. T. Mitchell who is one of them, says that "if the account of creation in Genesis falls, Christ and the Apostles follow, if the book of Genesis is erroneous, so also are the gospels." And the Bishop of Manchester, England, said in the Manchester Examiner:

"The very foundation of our faiths, the very basis of our hopes, the very nearest and dearest of our consolations are taken from us when one line of that sacred volume on which we base everything is declared to be untruthful and untrustworthy."

This is where ultra orthodoxy stands today, as Dr. Baylee at the head of a Theological college in England says:

"The Bible cannot be less than verbally inspired, every word, every syllable, every letter is just what it would be, had God spoken them from Heaven without any human intervention. Every scientific statement is infallibly correct, all its history and narrations of every kind are without any inaccuracy."

All this is simply a hereditary superstition maintained by assertion to the young like other hypnotic delusions for the scattering anonymous manuscripts, anonymously edited, travestied and compiled into a bible, *make no such claim* to the "word of

God" infallibility but merely present Epistles of Paul and gospels "according to" Matthew, Mark, Luke and John.

It has all been maintained first by the domineering power of the sword and then by domineering over the young, intensifying superstition, reducing educated men to believe the divine infallibility of an anonymous compilation of which the Catholic, Lutheran and King James editions differed widely; the Greek text of the New Testament had 130,000 different readings according to the Unitarians, and 24,000 errors in the King James version were admitted by the American Bible Society.

Judge Waite says in his History of Christian religion: "Prof. Abbott gives us a list of over 60 passages in the New Testament, the genuineness of which the present Bible revision committee consider "more or less questionable." They included Mark Ch. XVI V 9 to 20, and John VIII, V 1 to 11, and if published together, would constitute of themselves a gospel of no mean dimensions. Of the 150,000 various readings which Griesbach found in the manuscript of the New Testament, probably 149,500 were additions and interpolations." The glaring contradictions in over thirty Bible passages have often been exposed and yet the infallible, unerring language of the Bible is the Presbyterian doctrine today. Bible revisions are great failures. The passage in John, VIII, 1 to 11 is *absolutely correct* and the eleven verses condemned in Mark have only fifteen erroneous lines.

The Roman theology destroyed the credibility of the gospels by identifying them with the vast mass of Pagan fictions, and the myths of the Old Testament; and if there were no better conception of Christ and God in the world than this Roman theology supplies Christianity in the slow progress of civilization and intelligence would sink into oblivion as a gloomy and corrupted survival of ancient Paganism in the

form most offensive to intelligence and most shocking to every moral principle.

The whole basis of the Roman theology which is kept alive today by the power of the church is but a set of barbarian myths never in any degree countenanced by Christ and the Apostles and but little known by them, the establishment of which was the destruction of Christianity, of which as organized at Rome, it was the very antipodes—creed being substituted for spirituality and hatred for love. There is no record in all the history of the Roman church in the first two centuries of a single church meeting conducted like the Christian meetings under St. Paul and the meetings at Jerusalem in the Pentecostal time. The very origin of Romanism was in antagonism to St. John and St. Andrew.

The gospels and church services were thoroughly distorted to identify them with Pagan and Jewish myths which were never countenanced by Jesus, in whose teaching there was no superstition.

The muddled and mystical combination of the Persian, Chinese, Indian and Egyptian myths accepted at Rome as all mythologies were welcome there, destroyed all definite distinctions between Christianity and Paganism, for what was called Christianity mingled itself with Paganism and was really far more Pagan than Christian. The emperor Hadrian could see no difference between the worshippers of Serapis and the worshippers of Christ. In a letter to the consul Servanus he said: "There are there (in Egypt) Christians who worship Serapis* and devoted to Serapis are those who call themselves Bishops of Christ." The Patriarch, when he came into Egypt

* The cross was in fashion then, not only in the temple of Serapis, but in society among Egyptian women. The cross was a religious emblem with the Babylonians, Persians, Phenicians, Etruscans, Greeks and Romans Scandinavians, Druids, Laplanders and Mexicans.

was said by some to worship Serapis and by others to worship Christ.

It is difficult to understand these things today when we have an amply recorded theological system; but the Bible had not then been manufactured and the church made progress by fraternizing with Pagan institutions and Paganizing itself, its members being gathered from Pagan communities which had never seen an apostle or one of the original Christians. The few books then in circulation were full of apocryphal fictions now obsolete.

THE IMMACULATE CONCEPTION is also an old superstition, of which there are many examples—as Christna, Buddha, Quetzalcoatl of Mexico and a Chinese Savior called Xaca. The first Chinese monarch was conceived by his mother being struck by a star. Yu was conceived by the influence of a water-lily; Zoroaster by a ray from the divine mind.

In Mythology, Mars and Vulcan were immaculate conceptions of Juno—one from a flower, the other from a wind.

Buddha is one of the models for the Roman Christ. In his Sanskrit life, Buddha starts from heaven and the angels announced it to the world. He came from heaven prompted by compassion to lead mankind into a better life and to expiate the offences of mortals, mitigating their punishment. The womb that bore him was a sacred casket never to be used again, and his mother lived in strictest continence.

This being the Roman model it was necessary that Mary the mother of Jesus should be a virgin and a perpetual virgin. The fact that she had other children after Jesus her first born (as he was called) was pronounced a heresy intolerable to the church which easily suppresses facts that do not suit, and manufactures what it wants.

The conception or incarnation of Buddha, was produced by the descent of the Holy Ghost on his

mother the Virgin Maya. But the white elephant that takes part in the Hindoo performance was left out judiciously by the Roman compilers; as there were no elephants in Palestine.

The immaculate conception of the virgin-born God led to the worship of the VIRGIN MOTHER, which in the Catholic church has become its most marked feature, and of course was of Pagan origin. The council of Ephesus A. D. 430, declared Mary, Mother of God—her Assumption into heaven was decreed in 813, and her Immaculate Conception in 1851. But this was a Pagan doctrine in India, two thousand years before Jesus was born, where they have temples in honor of the virgin mothers. Maya the mother of Buddha and Devaki, mother of Crishna are painted or sculptured with their infants, like Mary and Jesus. The Chinese also worship a virgin mother with her infant in her arms, calling her the "queen of heaven."

In Egypt they worship Isis the mother of Horus as "mother of God." As she holds Horus, a cross is seen on the back of the seat. The pictures of Mary and Jesus are presented in the church just as the Virgin and child were represented in India, Egypt, Assyria, Babylonia, Phenicia and Etruria. We find the same thing among the ancient Etruscans, in Cyprus, in Chaldea and the Egyptian mother of "Osiris the Savior."

The Jews also 625 B. C. worshipped "the Queen of Heaven" and rejected the counsel of Jeremiah against it. The Virgin Mother was worshipped as Ceres, Cybele, Minerva, Juno, Diana, and there are half a dozen other ancient examples.

There was no concealment of the Pagan basis of the church in the first five centuries.

St. Augustine the leading representative of the church, whose early life of profligacy adapted him to such a scheme said:

"For the thing itself, which is now called the Christian religion was really known to the ancients, nor was not wanting at any time from the beginning of the human race, until the time when Christ came in the flesh, from whence the true religion which had previously existed began to be called Christian, not as having been wanted in former times, but as having in later times received this name." He says again, "They have begun to call Christian the true religion which existed before." Augustine knew nothing of true Christianity, for it was extinct two hundred years before he was born, and he was right in assuming that the heterogeneous salmagundi of antique mysticism, prepared at Rome had similar elements to all the polytheisms of Egypt, Greece, Persia and India and the crude monotheism of Palestine; but it had an element of despotism and ferocity never before united with the name of religion, of which Augustine himself was the exponent when he suggested the burning of heretics. That was a new baseness to which the ancient superstition had not sunk.

The religion of Christ had no sympathy with the old superstitions; and there was no place in the ancient world where the priesthood of superstition would not have crushed it, as it was crushed in Jerusalem, and annihilated in Rome.

Its first real welcome will be in the 20th century, in which a higher enlightenment, a nearer approach to the angel world and a vivid recollection of the centuries of agony and wrong under the old superstitions and their enslaving social systems, will make millions ready for the belief of Christianity—the fraternity of all mankind.

The old authors of the Roman church such as Augustine, Lactantius and Clement of Alexandria were right in indentifying the leading doctrines of their church with the Paganism that preceded Jesus,

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The old authors of the Roman church such as Augustine, Lactantius and Clement of Alexandria were right in indentifying the leading doctrines of their church with the Paganism that preceded Jesus,

for every student of antiquity knows the close resemblance.

Mr. Mahaffy, a lecturer on history in the University of Dublin said :

“There is indeed hardly a great or fruitful idea in the Jewish or Christian system which has not its analogy in the ancient or Egyptian faith. The development of the one God into a trinity; the incarnation of the mediating deity in a virgin, and without a father, his conflict and his momentary defeat by the powers of darkness, his partial victory (for the enemy is not destroyed;) his resurrection and reign over an eternal kingdom with his justified saints; his distinction from and yet identity with the uncreated incomprehensible father, whose form is unknown, and who dwelleth not in temples made with hands—all these theological conceptions pervade the oldest religion of Egypt. The immortality of the soul and its final judgment * * and the catalogue of virtues and vices are by natural consequences as like as are the theological systems.”

The Mithraic religion of Persia was another fountain for Romanism. The Persian theology (says the learned Dr. A. Wilder) is evidently the basis and source of Judaism.

The Roman theology was entirely a compilation from Pagan and Jewish materials with no original skill but in working together materials so opposite and heterogeneous. The superstitions that martyred Christ and his Apostles triumphed again in the Bible and Papacy.

The Trinity (Father, Son and Holy Ghost) is a very ancient doctrine.

The answer of the oracle to Sesostris of Egypt the mighty monarch of an unknown antiquity (some saying three or four thousand years before Christ) is said to have been “First God, then the Word, and with them the Spirit.”

The Trinity was neither Jewish nor Christian doctrine. The Pagans were Trinitarians; but the Jews were the only distinctly monotheistic race of antiquity, and therefore had no opposition to the monotheism of Jesus. They were lifted out of a brutal heathenism by Moses, and long after him adopted a low grade deity, their warrior-god of the hills, Jah-weh or Yah-weh, companion of their wars, and gradually advanced to better conceptions (having today advanced ideas.) To weld the Pagan Trinity into monotheistic religions required the ingenuity of the Roman compilers; but it was not difficult after making Jesus a God.

The monotheism of Moses and Jesus was overwhelmed at Rome. So was the sublime and intellectual monotheism of Zoroaster changed in Persia into a complex system, in which appear devils and hell, (but not eternal) and a general resurrection to precede the final judgment, with various details like the Jewish and Catholic systems, such as animal sacrifices, sacrament of bread and wine like the Lord's supper, penance in flagellation or gifts to the priest, sacrifice for the souls of the dead, and rites of purification, objection to pork etc.

The WORD (thrust into the gospel of St. John) was anciently recognized as the creative spirit. The Zend Avesta taught that Ormuzd created the universe by the Word more ancient than the world. The Chinese bible says that "God pronounced the primeval word and his own eternal and glorious abode sprang into existence. The ancient Greeks made Mercury the creative word or Logos by whom all things were made. These exact ideas were adopted by inserting the Word or Logos in John's Gospel, and interpolating Christ, the creator of all things into Paul's Epistles.

"It is said there was an ancient Greek inscription on the great obelisk at Rome, thus—1. The Mighty

God; 2. The Begotten of God; 3. Apollo the Spirit."—Waite.

The ancient Hindoo Trinity is Brahma Vishnu and Siva, and its theology is an immense mass of rubbish which may well be called insanity.

The Holy Ghost was distinctly recognized in the ancient theologies, even in Mexico. The completeness with which the ancient Asiatic theologies appeared in Mexico shows that they antedated all history, going back to a time of union or communication between Asia and America.

"The Holy Ghost was sometimes the agent in immaculate conceptions. In the Mexican trinity, Y. Zona was the Father, Bascal the Word, and Echvah the Holy Ghost, by the last of whom Chimalman, conceived and brought forth Quexalcote the Mexican savior—commonly written Quetzalcoatl.

The wonderful parallelism of the Mexican theology and its religious forms institutions and ceremonies with that brought to them by the Spanish priests is really amazing, and shocked the priests, who did their best to conceal and demolish the Mexican records, but did not quite succeed. It would require too much space to trace the complete parallel here. Lord Kimberly has rescued some of the Mexican legends.

The doctrine of a third person, a Holy Ghost in the trinity is very ancient and as Mr. Worsley says, "generally received by the Gothic and Celtic nations." The ancient Egyptians, according to Plutarch recognized the incarnation of the Holy Spirit.

The position of the Roman Christ is substantially the same as that of the Persian Sosiosh, who was born of a virgin, who subdues the evil spirits, and presides over the day of judgment, after which the world is to be set on fire. How very old and how uniform every where is this ancient myth-model of the Roman theology. The names change in dif-

ferent nations, but the story is always substantially the same. It was probably many thousand years older than our most ancient histories of dawning civilization. It would require an immense time to elaborate and diffuse through Asia and northern Africa these elaborate myths, which present in Osiris of Egypt the same outline as in the Persian Sosiosh. Chambers' cyclopedia says: "the Messiah or Sosiosh, from whom the Jewish and Christian notions of a Messiah are held by many to have been derived." The Jews may have brought their idea from Egypt. The Egyptian Osiris, the Son of God came from heaven, assumed the form of man, and was slain by the wicked, but rose from death and ascended to heaven to become the great judge of mortals when they have left this world. This was the doctrine under Egyptian kings more than two thousand years before Christ.

In the Persian theology, we have a model to which the Roman Bible adheres. Ormuzd creates the world, man and woman, and the devil brings in sin and death by persuading them to eat the forbidden fruit. Zoroaster like Moses reveals the law, and the world becoming very wicked, Sosiosh like Jesus is born of a virgin, subdues the evil spirits and presides over the last judgment, and the world is then set on fire. But unlike the Roman God, Ormuzd* overcomes all evil and a new earth and heaven appear, while evil disappears.

The body of the Roman theology on which the church stands today believing it the original, accurate infallible word of God, is but a cheap 2d century reproduction of the four great theologies of antiquity, the Persian, Egyptian, Hindoo and Chinese with much less literary ability—a fact which cannot

* The Persian names of Ormuzd, Zoroaster etc., have a varied orthography. Zoroaster is written Zerdusht and Zarathrusta, and Ormuzd as Ahura Mazdao.

be concealed from students of ancient history. "Even a superficial glance (says Chambers' *Cyclopedia*) will show what very close parallels between Jewish and Christian notions on the one hand and Zoroastrian on the other are to be drawn."

But we must not omit the other inference that if the Persian notions originated so far back even as some say before the siege of Troy, the Jewish and Roman notions were but imitations or literary plagiarisms instead of divine revelations.

The fabulous character of the whole narrative of Genesis is so palpable that the early churchmen from Justin Martyr and Irenæus to St. Augustine of the fourth century spoke of it as an allegory or parable, but modern theology receives it with childish credulity.

Wherever we look in the records of ancient Paganism we are struck with the continual reappearance of all the essential features of what is today falsely called Christianity.

The whole incomprehensible trinity doctrine was borrowed from Paganism. It was a doctrine of the Pagan Romans, of the ancient Persians—with their Oromasdes, the Father Mithras, who is called the "second mind," and Ahrimanes the lowest of the three. So had the Assyrians and the Phenicians; so had the ancient Scandinavians who had a splendid temple in Sweden consecrated to Odin, Thor and Frey—Thor being the first begotten son of Odin the Father. Egypt gave the savior idea ample development in Horus, born of Isis, and called the Savior, the Redeemer, the Lord of Life, the eternal one, and the only begotten, who descended into hell.

The Roman church would not omit the three days in hell for Christ, because that was the regular Pagan doctrine. All the Pagan Saviors went to hell—not only Horus and Osiris of Egypt, but Bacchus, Mercury, Hercules, Zoroaster, Krishna, Baldur of

Scandinavia and Quetzalcoatl of Mexico. But it was 600 years before the church borrowed it.

Horus was born on the Roman Christmas, December 25th, and so were all or nearly all the gods born in Paganism, making the 25th a day of festivity with the Egyptians, the Hindoos and the Chinese—the foundation of all being that the sun was beginning to return northward.

The primitive Christians adhered to the 12th of January as the real birth of Jesus, but Rome preferred to join the Pagan procession and celebrated the 25th of December like all other Pagan churches.

Even the Phrygians had their crucified Savior, named Attys, who rose from the dead on the 25th of March, the primitive Easter.

The Triune God was also recognized by the Druids, the ancient Siberians, the Tartars, the Mexicans and the Peruvians, which astonished and annoyed the Catholic priests, who charged the devil as the author of the doctrine for the purpose of bothering the church.

Following the Trinity with its Word and its Savior who goes to hell three days and finally judges the world, we find the EUCHARIST—the eating of his flesh and drinking his blood. This eating and drinking the divine being belonged to the ancient Mithraic religion of Persia, to the ancient religion of Egypt, to the religion of the Hindoos and the Parsees, to the religion of Thibet and Tartary.

The worshippers of Mithra who is the second person in the Persian Trinity introduced this worship with its eucharist and crosses into Rome, where the conspirators transferred it to the Roman church. The Greeks had their Eucharist Sacrament in the Eleusinian mysteries, in which they ate the flesh of Ceres and drank the blood of Bacchus. The Eleusinian and Roman sacraments were parallel in all their details of sentiment, expression and ceremony (which

we have no room to detail.) The heathen were fully as sentimental, refined and religious as their Roman imitators in this ceremony of sacred blood.

The Lord's sacrament was almost as universal as the Holy Cross in antiquity. It has been traced in Britain and France (ancient Gaul.) It was spread by the Druids in their priestly robes. It prevailed in ancient Mexico—the people eating the flesh of their God in bread, which also contained his blood. The Peruvians also ate the flesh of their God in the paste sanctified by the priest.

There is absolutely nothing important in the Roman system which had not its antetype a thousand years earlier—Bacchus had all the titles given the Roman Christ, as only begotten son, sin-hearer, redeemer, savior etc., and had a similar divine birth, being begotten by Jupiter on the maid Semele, and the sun darkened at his death.

Crucified saviors were the common stock of ancient theology. Justin Martyr, the leading Christian of the second century—said that all nations had previously worshipped crucified saviors, and the statement if not accurate is very near the truth. And as it was the common fashion that the saviors should be born in a cave, the early fathers of the Roman church believed Jesus was born in a cave, but that legend died out in later centuries. Yet the cave was shown and believed for a few centuries.

The barbarous idea that crime or sin must be atoned by some sacrifice and the incarnation of a God to be sacrificed for the benefit of all humanity, was a widespread Pagan notion, illustrated by numerous crucified saviors to atone for the sins of humanity after expulsion from Paradise.

In making Jesus a God and giving a divine character to his mother, sending her bodily up to heaven, the Roman Cabal was strictly following the old example. Every nation made gods and the Romans

made gods of several of their most infamous emperors. Rome was ever ready for any number of gods. The people needed no urging in the second century to accept any great man as a god.

The list of divine personages is very long and it was the old fashion for one god to beget another god out of a virgin. Hence we have Crishna from Brahma, the godborn Buddha and his papal representative since, the Grand Lama, the Siamese virgin born god and Savior Codom, the virgin born Salivahana at Cape Comorin; the Chinese Fo-hi claimed to have been 3468 B. C. They have also Xaca born like Buddha from a virgin and white elephant; Lao-kiun, another virgin born worshipped as a god; they have also Yu and Hau-kio. Egypt had Ra, Horus, Osiris, Menes, Ramses, Thotmes.

Bacchus, Apollo, Hercules, Amphion, Perseus, Prometheus, Mercury, Eolus, Cyrus and a number of Jupiter's sons and deified heroes are familiar to students of Mythology. America too had more than half a dozen divine beings in Mexico, Peru, Yucatan and Central America.

The Roman Christ has so often been compared with Crishna and Buddha and the deities of Egypt and Persia, that too little attention has been given to the close parallel between the Roman Christ or Roman church and the history of Quetzalcoatl of Mexico (and the church that worships him) in all its doctrines and institutions, which astonished and disgusted the Spanish priests.

The Roman conspirators had no respect for the mission of Jesus Christ, who repudiated entirely the Pagan system. They simply brought in his name for its reputation, and distorted his writings to fit the old style of Paganism, while they dropped into oblivion his history and the lives of his apostles.

Though possessing the Christian records of the mission of Jesus which they concealed, the Roman

conspirators adhered to the Pagan mythical theology distorting and mangling the Christian truth which they had, to conform to fabulous Paganism.

The birth, death and resurrection of Jesus tested their choice between Christian history and ancient fable. Though it was well known that Jesus was born on the 12th of January, the Pagan saviors being all born on the 25th of December, when the sun was beginning to return, Rome decided that Jesus too must be born on that day, so that the Roman and Pagan anniversaries should harmonize, and hence even Protestantism without investigation considers its Christmas a sacred day, the birthday of Christ.

The resurrection of Jesus, described by his disciples on the third day after his death, was also forced into the Pagan procession on the 25th of March* on which day the ancients everywhere celebrated with many imposing ceremonies the resurrection of their Gods when the sun was coming north of the equator—an Egyptian custom more than three thousand years before Christ. The death and resurrection of Adonis on the 25th of December and the 25th of March were celebrated in a more imposing style in Egypt than the church has given to Christ. In the same way was Attys celebrated in Phaygia, Osiris and Horus in Egypt, Mithras in Persia, Bacchus, Hercules, Memnon, Baldur and Quetzalcoatl in different countries.

The Roman cabal debased the Pagan theology to the Roman level of ferocity—the demon god, eternal hell, and indispensable bloodshed became their most prominent conceptions. A Kentucky sermonizer made an eloquent address upon the bloodshed which was inevitable in all God's dealings with mankind; and following such theology, Jeremy Taylor, the

* The church has since shifted the resurrection or Easter day to a movable Sunday between March 22d and April 25th, after a fierce quarrel over the day.

famous theologian wrote of "lapping with the tongue the blood from the Savior's open wounds." and the late Rev. Bishop Peck, according to Rev. R. B. Westbrook, the author, frantically exclaimed in the presence of thousands of people at a religious mass meeting—"We have not enough of blood in our religion. I want to wade in the blood of Calvary up to my arm pits and wallow in it.

The Roman theology being a heterogeneous compound of ancient superstitions, it is not strange that Aminonias Saccas, a Greek philosopher of Alexandria (where Hadrian recognized the substantial identity of Roman Christianity and Paganism) and one of the most eminent of the early Christians—most liberal and devoted to philosophy, maintained that Christianity and Paganism had a common origin and no essential difference, but were essentially the same which was certainly true if Romanism was Christianity. His pupil Origen is generally regarded as standing at the very head of Christian theologians, regarded as expressed by Dr. Lardner as "one of those rare personages that have done honor to human nature." Origen sympathized with that sentiment so much so that he finally relapsed into Paganism, after having shown his Christian zeal by self castration to control his passions (but repented afterwards) thus showing the Pagan element of Roman theology in its most illustrious champion, born a few years after the canonical gospels were completed and taken out of concealment.

ORIGEN was a superior man, and honestly followed his teaching by Saccas.

The literature and theology of the early ages was speculative in philosophy and imaginative in religion. I have wasted valuable time, as did Lord Bacon, in studying its effete philosophy, discovering only its entire worthlessness, but have never published my volume of investigations of "Philosophy and Philos-

ophers." But its theological accumulation of legends, fictions, myths, allegories, impostures, silly and childish narratives, as absurd as those of the ignorant Negro, accumulated in such an overwhelming mass before the dawn of science, that the people of the first six centuries are to be pitied for the delusions in which they were born and reared.

It was by distorting into absurdity the simple teachings of Christ and overwhelming Christianity with the mountain mass of fiction gathered from all quarters that Jesus Christ has been made to appear an impossible, insane or fictitious character, outside of the realm of history, like the mythic beings of Paganism.

To those who have been deluded by this lifelong imposture, I would suggest that Jesus is not the only victim of the mythological folly of the ancients. He has suffered far less than Mahomet, Buddha and Crishna from the magnitude of the fictions, which always in antiquity gathered around the history of heroes, mystics, extraordinary characters and mighty rulers. But he has suffered in a different way by falling under the power of the Roman octopus in the first century to fashion his record as it pleased and to suppress every honest record of his friends. His life was not like that of Pagan gods hidden in the mists of a remote antiquity, but was hidden and made mythical by suppression of his history and manufacture of fictions which have induced some of the skeptical to consider him a mythical being—which is a correct opinion of the theological Christ substituted for the real Jesus.

These libels upon Jesus are firmly imbedded in the Roman theology of Catholic and Protestant churches. That theology, standing on the broad foundation of all antiquity, the entire breadth of many nations, Egyptian, Persian, Hindoo, Chinese, Judean, Greek, Scandinavian, and Mexican, was an imposing Pagan

temple with the cross on its grand dome as the emblem of Christianity, and a crowd of priests within, dealing at lucrative prices in salvation and damnation to their patrons, more profitably than the money changers, traders and gamblers of the temple who were expelled by Christ, whose spirit would more vigorously expel the occupants of the Roman temple.

This temple, complete today, was many centuries in progress under its priestly builders—its more formidable portion devoted to burning heretics being added according to the Holy Saint Augustine of the 4th century, and its complete finish of iron turrets being supplied by the Westminster confession in 33 chapters, manufactured by the Puritan Presbyterian divines of Great Britain, after 1163 meetings through five and a half years!

This confession was so aptly described by one of its students Rev. T. B. Gregory, pastor of the church of the Redeemer, Chicago, that his description is worth quoting, as it shows that creeds do not always paralyze reason, and the world is advancing.

"I have always felt that of all the creeds known to me, the Westminster confession is by far the masterpiece. There are creeds that damn men, but the Westminster is the only one that damns them coolly deliberately, and with malice aforethought. The men who wrote the Westminster creed needed not to take any lessons in the science of damnation—they knew it all. For cold-blooded brutality the creed that the men of 1643 gave us—and that my brother Vrooman is unkind enough to reject—beats the world.

"I have often wondered how it was ever possible for such a document as the Westminster confession to be written. But possibly a couple of dates will explain it. It was composed in 1643—Galileo died in 1642. Astronomy was still in its cradle. Geology lacked a century of being born. Chemistry was practically unknown. Niebuhr, Mommsen, and Grote

the great pioneers of the science of history, were more than 100 years in the future. Sir William Jones the Columbus of the oriental wisdom out of which was to come the great sciences of comparative theology and ethnology, was not to see the light for several generations. There was not an institution of science on the continent of Europe—the Academy of Sciences of Paris, the Royal Society of London were not to be for a quarter of a century. There was but little intercommunication of men or ideas. The ox or horse-cart was the fastest means of conveying either thoughts or bodies. The greatest divines in the pulpit preached witchcraft, and the greatest judges on the bench sentenced unoffending old women to death for practicing witchcraft. It was an age of supernaturalism and superstition, of strong prejudices and startling ignorance.

"Such were the conditions out of which this terrible old creed was born. It was the natural effect of the existing causes. But times have changed, and the living present is not to be judged by the dead past. It is wrong to turn down a bright man like Mr. Vrooman because he cannot subscribe to the opinions of a company of theologians who died before his great-great-grandfather was born. If our Presbyterian friends were truly wise they would leave Mr. Vrooman alone, to preach according to the light that God gives today.

"The great authority is not the Westminster confession or any other cut and dried document, but reason assisted by the largest wisdom of today. We know more than men knew in the year 1643. We have a larger knowledge of the nature outside of us and of the human nature within us. Our intellects have been enlarged, our sentiments have been refined our entire mental and moral nature has been ennobled and beautified; and we can no longer see things as men once saw them."

The Pagan Origin.

The Westminster creed, a distillation from Romanism, was worse than anything in Paganism, for the tendency of the church has been to grow more and more superstitious*; but the Apostles' creed is a fair expression of the old Paganism. Every one of the twelve articles is entirely Pagan except in substituting Jesus Christ, Pontius Pilate and the Virgin Mary for the Pagan names. The following is the Apostles' Creed of the church of England:

1. I believe in God, the Father Almighty, maker of Heaven and earth.
2. And in Jesus Christ his only Son, our Lord.
3. Who was conceived by the Holy Ghost, born of the Virgin Mary,
4. Suffered under Pontius Pilate, was crucified, dead and buried.
5. He descended into hell;
6. The third day he rose again from the dead;
7. He ascended unto Heaven, and sitteth on the right hand of God, the Father Almighty;
8. From thence he shall come to judge the quick and the dead,
9. I believe in the Holy Ghost;
10. The Holy Catholic church, the communion of Saints;
11. The forgiveness of sins;
12. The resurrection of the body and the life everlasting.

* As the Biblical church began in devotion to superstitious falsehood, it moved steadily in that direction, and still sanctions its ridiculous "Lives of the Saints." In the ninth century it advanced so far as to begin its pictures of God as an old gentleman with the triple crown or Papal tiara on his head. In the early centuries Origen pronounced marriage "unholy and unclean" and Jerome said "marriage at the best is a vice." Tertullian said, "Woman thou art the gate of hell;" and in the sixth century the Council of Macon discussed the question whether woman had a soul. This warfare against woman was perfected when Rome flooded Europe with licentiousness and as Bebel says, "monasteries and nunneries were distinguished from brothels by the greater lasciviousness of the life carried on within their walls, and by the ease with which the numerous crimes committed there, particularly infanticide, were concealed."

Every one of these twelve articles is borrowed from the creeds of Pagan nations and was widely established long before the Roman conspiracy stole it. *Stole* is the proper word, for the Roman church claimed it all as their word of God—their original peculiar religion.

The annals of the world can furnish no example of a fraud so gigantic and so impudent or so bloody in its results.

The skeptical author of that learned work *Bible Myths*, after looking entirely at the frauds of antiquity, judiciously remarks "the myths of Buddha and Jesus differ from the legends of the other virgin born saviors only in the fact that in their cases it has gathered around unquestionably historical personages. In other words an old myth has been added to names undoubtedly historical."

This is the crime of the Roman conspirators, that they not only suppressed the religion of brotherhood and democracy but so disguised every remnant of it as to make it seem a superstitious fiction to rational minds though imposed on the unthinking multitude who are as Pagan today as the worshippers of Jupiter, Fohi, the Grand Lama, Ormuzd, Brahm and Yah-weh.

The character of Jesus was profoundly ethical or loving, profoundly heroic, profoundly honest, simple, unpretending and sincere.

The honorable simplicity of his life and teaching, its solid practicability and wisdom, its lofty spirituality which has never been equalled before or since, his absolute independence of the delusions of the ancient nations by which he was surrounded, and which he studied in Egypt, Persia and India, can be fully appreciated only by those who like him, are free from the mythical legends—like him are devoted to the solid truths that will uplift and sustain mankind in a nobler life, and so fully possessed of the spirit of

heaven as to realize fully and resist at the peril of life the falsehoods and wrongs that fill the world.

The true gospel record, so perfect a contrast in its simplicity to all prior and subsequent religions, will give us a glimpse of the man and his spirit, but he can be appreciated fully only by those who can come into spiritual sympathy with him and psychometrically realize him as a wise and noble friend, as real to-day as he was in Jerusalem, and as there are millions who can do this when properly taught and relieved from spiritual ignorance, there can be no doubt of his return to earth by our return to him, uplifted into his sphere by the aspiration of our souls in universal love.

The spiritual or psychometric faculty is that which enables man to commune with heaven, by which the apostles became my familiar friends before I undertook to make them known to the enlightened.

Hereafter the direct spiritual perceptions of millions will guide them instead of the anonymous bible forgeries and plagiarism which have been worshipped as divine.

Protestant Bibliolatry has been a disastrous and intolerant superstition, but it was a partial relief from the midnight of ignorance before Wyckliffe and Luther, when the priesthood maintained that they were superior to the Bible—that they represented God with an infallibility which they still claim for their church, and which enabled them to know that the earth was the only important portion of the universe around which the sun ran daily (subject to Joshua's authority) and that its flat surface had no antipodes—over all which their authority was supreme, independent of the bible which they compiled for the priesthood but which the people had no right to read. What a descent into ignorance was this compared with the profound astronomical knowledge of the Babylonians more than two thousand years

before Christ and the profound intelligence of Alexandria, as famous for collecting libraries as Rome for their destruction. All books not agreeing with the Nicene theology were ordered to be destroyed by Theodosius in the 4th century—and his successors at Rome were still more eager for the destruction of literature. Thus was maintained in the church the Hebrew ignorance of astronomy which had been cultivated as a science in India 1700 years before Moses according to the astronomer Bailey. It was a prolonged degeneration from ancient Babylonian civilization which a recent discovery of Prof. Hilprecht at the city of Nepur shows to have existed ten thousand years ago, to the Jewish barbarism in science which the Roman imposture has transmitted down to the 19th century.

Protestant Bibliolatry did not release the world from Papal ignorance. Luther was as stern against witchcraft and against astronomy as the Pope, and the six day creation about 5900 years ago by the magical power of Jesus still survives in orthodoxy, and the unity of the Divine, attained by Arabian progress in the tenth century, and by deep thinkers in all ages is still unknown in Paganized orthodoxy, though it had been realized by Persian philosophers when Alexander arrived with his army.

In vain had the city of Alexandria founded its museums and its libraries of seven hundred thousand volumes for the increase of knowledge, with its scientific institutions, gardens and observatory in which at one time fourteen thousand students were instructed in science and in stoical virtue. Astronomy then assumed its permanent scientific form, and mathematicians from the time of Euclid to Ptolemy including such as Hipparchus, Archimedes (of Sicily) and Eratosthenes, gathered the elements of the eternal temple of science while Rome gathered in its plundering career all the myths of Paganism which

it treated with equal consideration, and all the vices that might be expected to rise in a multitudinous assemblage of red-handed robbers and robberies, and became the natural source of that Romanized Paganism which has ruled the world in the name of Christianity and which when it ruled in Alexandria blazoned its immortal infamy in the savage murder of Hypatia, the renowned and admired teacher of philosophy, by the brutal monks led by SAINT Cyril.

Of the long list of theological murders from Hypatia to Bruno, the original Roman church has never repented as it is the infallible representative of God.

Of its gigantic historic and religious impostures, the Protestant church has been and is the firm and unthinking bulwark, but it is not incapable of repentance and progress, and the day of its enlightenment will come in the twentieth century, when mankind will wonder at the insolent boldness, the success and the grandeur of the Roman impostures in which the rehash of ancient Paganism was imposed upon mankind as a new and anti-Pagan religion, though disguised by introducing one more name in the list of Pagan virgin born saviors and covering the entire fraud with distorted and interpolated fragments of Apostolic writings.

The imposture is most concisely portrayed by showing in one group the essential characteristics of Romanism, all of which had been in possession of the Pagan world from one to five thousand years before the origin of the Roman Church, in which there was nothing original but what is called "original depravity" prompting an unholy ambition, and the daring conception of perpetuating Paganism by uniting in one system all successful religious movements under a Christian and Jewish mask—making the Pagan PONTIFEX MAXIMUS the supreme ruler of the world, enlisting the co-operation of emperors and all other rulers by pledging the church to loyal submission and

threatening all who withstand the church with the sword of the law and the fires of hell.

The chief elements of the Roman Church all borrowed from Paganism though well disguised are briefly summarized in the following list :

1. The Devil, the war in heaven of the rebellious and fallen angels, and the action of the devils in disturbing and afflicting mankind, even including Jesus.

2. The universal deluge, the confusion of tongues and tower of Babel.

3. The six-day creation of the world with Adam and Eve and millions of stars.

4. The Garden of Eden with its four rivers, its tree of knowledge and life, its tempting devil, talking snake, forbidden apples and final expulsion of the one father and one mother of the human race of many colors.

5. The creation of woman from a bone of Adam and the appearance of God as an old gentleman talking in the garden duly portrayed in Catholic pictures with a mitre on his head.

6. The wrath of God on account of the woman's act of curiosity and the assertion of perpetual original sin—exaggerated and intensified in the Roman theology.

7. The eternally begotten son of God, who is God, who creates the world, and who is called the Word or Logos.

8. The Trinity of Father, Son and Holy Ghost—(though in the Bible one of the trinity denies that he has any power.)

9. The holy ghost parentage, and miraculous birth from a virgin of the only begotten son of God, to redeem the world through an immaculate conception—the old method attempted a score of times in all the ancient nations but never with any real success, and more disastrous and bloody in the Roman

attempt than ever before as falsehood is always ruinous.

10. The worship of a virgin mother of God.

11. The crucifixion of the God or son of God who created the world, as a vicarious atonement to satisfy his own wrath on account of Eve and the forbidden apple. (This deviates from the Pagan model by increasing the anger of God and putting very angry language in the mouth of the Savior and also allowing him to deny his divine power.)

12. The three-day descent into hell and ascent to heaven (following the model correctly.)

13. The eclipse of the sun at the death of Christ like that of Crishna, Buddha, Romulus, Cesar, Hercules and Quetzalcoatl.

14. The second coming of the virgin born God to call mankind to judgment and sentence, followed by burning the world. (The Roman edition of Paganism placed this in the first century, but the church entirely ignores its own record as if ashamed of it.)

15. The millennium, expected in ancient China, Persia and India.

16. The war in heaven of the fallen angels and devil—similar to the wicked Rakshasas and Ravana of India—the Egyptian revolt of angels against God who were destroyed—the Persian legend of Ahriman the devil and the war in heaven in which his wicked angels were thrown into hell by the good ones. The Assyrians had a similar legend. The Greeks had a similar one of Titans rebelling against Jupiter cast out of heaven into darkness, and the ancient Mexicans had the same story as the church of the war in heaven and expulsion rebellious angels. How can any intelligent man take these fictions seriously. We may be sure the clergy do not discuss them in their private meetings.

17. The ascent of mortals to heaven—Elijah and

the mother of Jesus—parallel to numerous ascents—as of Lao-Kiun, Buddha, Rama, Esculapius, Adonis, Osiris, Horus, Bacchus, Mithras, Memnon and Quetzalcoatl.

18. A purgatory for the departed—similar to the intermediate state between Tartarus and Elysium, of the Greek poets. But they had no business office to get the spirits out for a fee from their poor widows.

19. A hell for sinners—terribly magnified in Romanism. All the Teutonic nations had hells and heavens. India, Persia, Egypt and other heathen nations had hells into which their gods descended, similar to Christ.

20. Priestly prayers for the dead, and worship of relics—like the Buddhist priests with their bead rosaries, holy water etc.

21. The Eucharist—transubstantiation—eating the flesh and drinking the blood of God—extensively practiced by the Pagans of Asia, Europe and America.

22. Atonement by a God for the human sins with a darkened sun and earthquake at his death and dead bodies rising from their graves. Atonement for sin by the death of a divine personage by crucifixion or murder is one of the old universal ideas of Pagans illustrated in the deaths of Indra, Chrishna, Buddha, Adonis, Osiris, Horus, Quetzalcoatl and many others, always with miracles.

23. Image worship, ceremonious honors to relics and supposed bones of saints.

24. A Sunday sabbath, of Assyrian origin and Jewish style.

25. Cross worship and the crucifixion idol, which was not borrowed from the Pagans for several centuries after the church originated—being rejected at first.

26. Baptism, baptismal fonts, holy water and infant baptism.

27. Confession. 28. Absolution. 29. Extreme unction. 30. Forty day fasts. 31. Ascetic modes of life. 32. The strict celibacy of priestly orders, with monasteries, monks, begging friars, nuns and convents. 33. A supreme Pontiff and kissing his toe. 34. The Good Friday agony. 35. The glorification and rejoicing on the 25th of December. 36. The Easter rejoicing on the 25th of March (subsequently modified as to date.) 37. The Assyrian and Jewish Sabbath, changed to Sunday as the day of the Sun by a Pagan Emperor. 38. The Lamb of God. 39. Catholic amulets and charms. 40. The Apostles' Creed—each of its twelve articles being a repetition of Pagan doctrines, except as to the name of Jesus in place of other crucified saviors, and the Virgin Mary for other virgin mothers. This creed gradually built up in the third century, was not quite completed until the year 600—a late period to borrow from Paganism.

There many other repetitions of Paganism, such as the Roman *Bambino* or infant Jesus, corresponding to the Egyptian infant savior Horus, with a similar celebration. But it would require a volume to complete the parallels which are fairly presented in "Bible Myths" by Doane.

This abridged list presents in outline the old melodrama of the world's religions, recast at Rome with a change of names of sacred personages to Jesus, Mary and the Apostles, and introduction of corrupted scriptural writings, but retaining the old ceremonies and furniture, so that the change was popular when the worshippers of Serapis were called Christians! as there was no standard of Christianity.

The blending of Paganism, Judaism and Christianity into one system may well be compared to the Pagan Jewish Trinity—Father, Son and Holy Ghost—for Paganism was the father Judaism its offspring and Christianity its Holy Ghost—the ghost of a

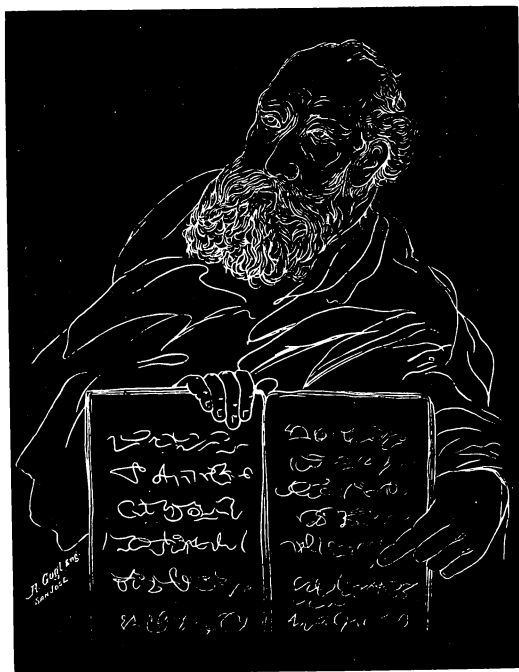
crushed religion—with no real power in the Trinity. In uniting the three incompatible systems Paganism was superficially modified and *debased*, and Judaism treated respectfully, but Christianity mangled and crushed, retaining only its phraseology.

This most daring fraud, requiring a century to complete it, shows like all other ancient history that any religion may be established or exterminated by the sword, which was used to destroy the primitive Christianity of Palestine, India, Syria and Persia and to found an empire in Europe originated, cemented and controlled by organized fraud and force, now surviving in Jesuitism, the frequent suppression of which by outraged nations and its own church has not destroyed it, but left the task to a more enlightened century.

Religious systems have depended on fraud and force. Had Rome not been the world's master, our present church would never have existed; and if the Saracens had conquered Charles Martel in the 8th century, Europe might have become Saracen, and would have advanced farther in civilization than it did under the Roman church.

The question may now be asked by a critical philosopher, whether the restoration to the modern mind of the long lost Christianity of the Apostolic age will result in the full restoration of untrammelled and progressive reason and dismissal of all superstition.

We may confidently reply that it will, for all of Primitive Christianity is now recognized by advanced science as profoundly true and capable of being introduced today, while its essential principles forbid all bigotry and all interference with freedom and insure the noblest possible progress by continual communion with the high angel world which was so large a part of the lives of the Apostles and their immediate followers.



The advent of Christianity means the establishment of liberty, peace and justice, changing this unhappy, warring world to one vast harmonious family in which nations shall vie with other nations in national generosity and in progress in all science and wisdom.

MESSAGES FROM MOSES.

And voice of the Spirit World.

The messages which I had received by writing and portraiture from St. John, John the Baptist and Moses in 1880 about the same time as the message from Confucius indicated that they were aware of the course of my labors, although I had not then any definite purpose of introducing to the world the records of ancient religion, and did not at once respond as I should have done.

It is interesting to know that we are as St. Paul said, surrounded by friendly witnesses—ministering spirits—and I have been told by them that my own career was long foreseen in the spirit world.

Though there is no nobler duty than to present unknown truths that conflict with ancient errors, it is a task so difficult and so fatal to one's prosperity that there have been very few who have not recoiled, unwilling to sacrifice life prospects for the truth.

Equally noble is the task of bringing to mankind the wisdom of the nobler beings of the higher spheres which conflicts with all that is current in society, but

this is equally obnoxious and offensive to society, rousing a jealous aversion against the messenger and the message.

Hence I concealed the generous message and endorsement from St. John until it became necessary to introduce it in the history of the revelation.

I might have received a vast number of messages from high spiritual sources if I had sought them, for the higher spheres are in harmony with my work as I am in affectionate harmony with their principles, being the first teacher of science and ethics since the days of the Apostles to present faithfully and fully that divine religion which has sought in vain to establish itself on earth and dispel the Pagan darkness that has ever held and still holds mankind in the bondage of ignorance.

The messages that have come spontaneously show that our friends of the higher world are not indifferent, and that if we would furnish them the opportunity they would assist in successfully guiding our lives.

This work having been prepared with the continual co-operation of the spirit world whose presence was almost daily manifested, it is highly desirable that the messages received should hereafter be published, as this volume cannot include them.

Many valuable messages have not been recorded, especially messages from Gen. Washington coming first in 1855 unexpectedly and an eloquent address delivered to me by him when residing at Boston in 1891, and a message publicly received from St. John when sitting on the platform of the Ladies' Aid Society in Boston. The famous medium, E. Emerson, was sitting near me, and saw the approach of St. John whom he described in a very impressive manner as a spirit of the highest rank.

The most important of these messages came to me unexpectedly in 1897 from Moses, when I was near

the completion of the second volume of Primitive Christianity.

REV. J. PIERPONT of Boston who was my friend there in 1843, probably the noblest example of Christian nobility of character in the pulpit that Boston has produced (not excepting Channing) has been as cordial a friend since death as he was in life, when he presided over a public meeting in honor of my labors in 1843 and, in 1850 commemorated psychometry in a famous poem. His messages three years ago, published in the *Light of Truth* contained a passage worth quoting as the opinion of the only minister thoroughly acquainted in life with my labors and competent to estimate them.

"Dr. Buchanan has certainly insured the permanence of his name as one of the world's benefactors by the work which he has accomplished in Sarcognomy alone. I consider my old friend and teacher J. R. Buchanan, to have accomplished the most important works of an intellectual and scientific character not only of this century but of any age. Dr. Buchanan was born in advance of his time. He came a hundred years earlier than the world was ready to receive and understand his discoveries. The highly important work upon scriptural matters relating to the life and works of Jesus and the Apostles promises to be the most important work upon a most important subject the world has ever seen."

The spirit world messages which conveyed warm and earnest expressions of sympathy and approbation since commencing this work came generally as a surprise, from Gen. Washington, Gen. Lafayette, Abraham Lincoln, Prof. Denton, Lucretia Mott, Horace Mann, Robert Dale Owen, Epes Sargent, Dr. Hahnemann, Dr. Rush, Judge Rowan, Pope Pius IX who is now in cordial sympathy with my labors, and Renan, the famous French author who wrote

the life of Christ, and most recently from Henry Ward Beecher.

Similar messages from past ages came to me from England's pioneer Reformer Wycliffe, from Plutarch and Josephus, the historians speaking of opinions in their times, Justin Martyr, the most eminent Christian of the second century—and also from Pontius Pilate, giving his present view of Christ and of the unfortunate trial in which he was condemned.

I have also had many messages from the Apostles during the progress of our revision of the Testament—some of high scientific value which may appear hereafter. St. James who has spoken most freely conveyed a good idea of the trial of Christ. He sanctions a brief description left by Nicodemus in which are mentioned the names of the friends and the enemies of Jesus at his trial, which he recognizes as correct.

But the most important and most recent of the messages came unexpectedly from Moses, the great Jewish leader. I had never sought or expected any intercourse with one so ancient. But he came to me at New York in the same year as St. John.

While I was holding a pair of slates for messages the medium recognized his approach as coming from far across the sea and from an ancient mountain—saying “if it was holy then is it not holy now.”

He was described as sitting before us in a scarlet robe with the tables of the law before him. While this was occurring I perceived that the slates in my lap were being written on as the sound and feeling plainly indicated though no pencil had been furnished. After about twenty-five minutes the slates were opened and they presented the scene that had been described—Moses with the tables of the law before his knees with the words “I am thy God” above and below the picture which has been engraved for this volume.

No linguist has been able to recognize the language recording the law on the tables. One to whom I submitted it thought it bore some resemblance to that of the Moabitestone. Moses himself has said it was an Egyptian language.

From this communication it is evident that Moses was aware of my character and relations to the higher world as he has since stated. After this I attempted to obtain another communication from Moses through a medium named Phillips. He only said that Moses came to our meeting but turned away sorrowfully from modern mediums and attempted no message.

I heard nothing more from Moses until this work had been prepared for the press, when he appeared three times and gave me a very important statement as to his life and career, correcting the entire mass of the Old Testament fictions as to his interviews with Pharoah, the Egyptian plagues—the enormous exaggerated stories of the Exodus, the fiction as to the great armies and their crossing the Red Sea and drowning of Pharoah's host.

He gave a true account of the departure of the Jews (about 30,000) discarding the miraculous and incredible statements of the Testament but affirming their spiritual guidance by a spiritual light which preceded the army.

He told how the tables of the law were produced at Mount Sinai by spirit power, showing that he was a medium of very high powers.

What especially surprised me was his statement of the journey and the true location of Mt. Sinai, which has been falsely located in all maps in accordance with the ignorant conjectures of the founders of the church. After receiving the statement of Moses I examined the Old Testament and found that his statement of the locality corresponded with the statement in the Testament which the old Theolo-

gians apparently could not understand, as they located the mountain hundreds of miles away from its true locality as is plainly shown in the Old Testament.

The statement of Moses shows that the records of the Pentateuch which have so long been called the books of Moses are of fabulous and fraudulent origin, like the Babylonian myths employed in producing Genesis. They came into existence about a thousand years after Moses under the ambitious and cunning priest Ezra, who borrowed from Paganism to give the Jews a new religion, in which he indulged his imaginative skill in the manufacture of sacred writings, and produced in the Old Testament at Jerusalem a fraud as cunning and as gigantic as that which founded the modern church at Rome.

In our superstitious world men do not look into the origin of superstitions which date back centuries before their own time. Time consecrates all falsehoods and protects them from investigation.

The Jewish religion is not the religion of Moses, nor any more like it than the Roman religion is like Christianity.

The religion of Moses was as far as possible in his time like that of Jesus in its essential principles—it was not superstitious. It was to escape Egyptian superstition that Moses led the Exodus—not to escape personal slavery.

MOSES in the strength and elevation of his character had no equal in ancient history, and notwithstanding the remoteness of his age I seem to feel his spiritual influence more distinctly than that of any other ancient spirit.

He was the chief inspiration and support of Jesus, and being himself of heroic mould sustained the more sensitive Jesus in his painful but heroic mission, to whom he came when seen by the three disciples.

His personal message to myself was a surprise. St. Paul had spoken of the unsuccessful attempts of

the Apostles to communicate the truth by mediums. Moses spoke more extensively of the great difficulty of reaching the people of the earth by any suitable channel, and of the conclusion of the higher spirits that it would be necessary to use their efforts to prepare and qualify one to develop the truth and that I had been selected and their influence used to prepare me for such a mission.

Of this I know nothing whatever but recollect that in my earliest years I had a great admiration of truthfulness—that between seven and ten my mind was strongly inclined to religion and between nine and twelve I realized the worthlessness of the religion of the church. Thence forward it became my ambition to lead in education in philosophy and the reformation of mankind. Having realized the divine laws of life in investigating the brain and the soul. I found that my views were entirely impracticable in modern society, but that substantially the same views had been adopted by the followers of Jesus. Learning their true character psychometrically, it seemed the only practicable way to secure such a religion (since philosophy seemed powerless) was to restore to the world their true history and lives, for there is nothing so effectual in teaching as a good example. This work is now partially accomplished.

In his final interview Moses said:

“The ancient spirits have sought a channel through which their intelligence might be given to earth’s children; but to a great extent in vain. Receptive minds could be found but lacking a great deal in spirituality. Again organisms would be found in which would seem to be blended all the necessary forces for the perfection of our labors or desires, but upon experimenting we would find the mind too easily influenced by the environment, or overburdened with thought force of their own creation, until at last we resolved to guide and aid some human organism in

its unfoldment, that we might be able to use that organism in giving forth our work.

"This has been the mission of spirits who have guided and directed your thought forces into channels which would develop your intellect to a greater degree than ordinary intelligence would develop.

When we thought or saw that the brain had become sufficiently receptive (and we found that by the assistance of other organisms which we knew you could use) we impressed you and instructed you in the undertaking of the work, and we will say our object has been accomplished and fully in accordance with our expectation and desire.

"How far back has this been in progress?" I asked
"Before the dawn of this century. In fact, soon after the Bible was presented to the world, have we been anxiously formulating plans and experimenting to find a channel through which we could rectify the errors of superstition and ignorance, and malicious interpolation. And all laborers in the field in which apostles labor were alike co-operators with us."

I observed that I thought the love of truth had been my chief qualification from my youth through life. He replied:

"It has been inculcated in your nature from the first inception of your unfoldment guided and directed into the channels necessary for the consummation of this work."

"I know the world will be shaken to its foundation in thought and mighty discussion will take place from the presentation of the truth. It is a leaven that will permeate and move the world. We do not anticipate a ready acceptance nor radical change. All mighty movements take time to mature and for action. We expect no spasmodic reform, but a gradual enlightenment that will lead humanity to the truth." "In the next century?" I asked. "That is our anticipation," he replied.

Messages from Moses.

"Now being called away, I assure you before giving you my farewell, of my heartfelt and earnest appreciation of the effort, knowing as I do the difficulties under which you have labored, the obstacles placed in your pathway, and the rugged places on which you were compelled to travel in order to accomplish this work "

"Let me say the spirit world stands with me in earnest appreciation as well as words of approbation and thankfulness that they have at last succeeded in bringing at least the dawn of truth to the darkness of earth, with hope for the prosperity of the publication and your future progression in both worlds I bid you farewell."

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